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LETTER FROM MISS HOLLEY.

LOTTSBURG, Va., March 14th, 1870.

DEAR MR. POWELL:—Last Tuesday evening my journey Southward began, from New York. Two charming companions were mine. The glorified landscape in the sun-set light, and the saintly Russian lady, Madame Swetchine, whose lovely character beamed from the pages I read and heightened the beauty of the world.

My Philadelphia friend and her carriage met me at the station with kindest welcome, and under the light of the young moon I ended the first stage of my journey. Hardly seated in the pleasant city home of Mrs. Maginnis, she laughingly brought forward an immense bag to my view, saying "I knew what would delight your heart!" It was warm clothing for my Virginia freed people. Good Samaritan-like, comforting the long robbed and plundered Slave, "stripped" of, not only "his raiment" but home, land, and school—all his "inalienable rights." Alas! what millions in this land, have made that sad journey from Jerusalem to Jericho!

At Cherry Street Meeting House I heard, next morning, Lucretia Mott. She looked serene and victorious—from a height of more than seventy years in the great Battle of Life. Madame Pulszky said she was "like an antique cameo," a compliment to her strength, purity and fine decision. I never was more moved by her preaching. She taught us to heed the inward reprovings of conscience with that eloquent and ever fresh story of Theodore Parker's childhood,—the turtle at the foot of a Rhodora bush beside the Lexington pond, which the voice of God in his soul wouldn't let him strike; and of John Woolman and the bird's nest. It was beautiful to see the four hundred school children listening,—a gallery of living pictures.

From there my friend took me to the Academy of Fine Arts, to see the wonderful picture—Sheridan's Ride. Buchanan Read tells the thrilling story on canvas, with the same stir and power he did in his spirited poem. And his brother Artist, Church, asks "What if your brush should steal the laurels won by your pen?" The horse and his rider leap before you, as when—

> "With foam and with dust the black charger was gray,
> By the flash of his eye, and the red nostrils play,
> He seemed to the whole great army to say:
> 'I have brought you Sheridan all the way
> From Winchester down to save the day!'"

I could not pass by the home of noble Anna Dickinson, without going in to see that mother whom she honors by her great love and brave life. Happy mother of such a daughter! A strong woman who has kept her Quaker faith, "Know ye not ye are the temple of the Holy Spirit." The only sister too—another very stout-hearted, independent thinker. In feature and expression they are both like Anna, though without her color and bloom of high health. Anna was away in St. Louis hard at work, to leave the world better than she found it. Naturally enough the mother wished Anna "could be at home," and told me, "It is twenty-five years yesterday since her father died, and then she was only a little girl of two or three years old." While I was there Robert Purvis, Esq., came in for morning call. He is one of the most graphic and interesting characters described in Anna's eloquent story, "What Answer?"—an especial friend of the family. His education, social culture and refinement, have long distinguished him among radical reformers both in his own country and abroad. It is over his son that Charles Sumner is making such a splendid fight in Congress against the meanness of the Medical College.

At 5 P. M., I took cars for Wilmington, to gladden my heart with a call on the one illustrious citizen of Delaware, Thomas Garrett, whose generous, brave courage was the strong, safe tower of the thousands of fugitive slaves. He covered their flight at that dangerous point with incidents of peril and exposure that would fill a volume of romantic interest. Blessings of those ready to perish will forever be on his name! I went to Washington expressly to see the latest triumph of the Declaration of Independence—a colored man in the United States Senate! Justice triumphant! Her eyes effectually bandaged now! All men equal. Senators may be black or white for all she cares. Though in truth it never was her fault that Frederick Douglass hadn't represented his native State, Maryland, by the side of Charles Sumner these eighteen years. Senator Revels is a credit to his race and the human brotherhood in appearance. I hope his vote will always be yea, yea, and nay, nay with Mr. Sumner—on the Amnesty Bill. Otherwise he will much mistake. I was told how kindly Mr. Sumner went to him, during the angry and protracted debate on his recognition, saying, "I hope you don't lose your patience." "O, no," replied Mr. Revels, "it is good Republican capital for my State. The Democrats will never be impudent enough after this to beg for the vote of colored men."

Coming down the Potomac on Friday, a young lady passenger was regretting to leave Washington where she had passed a very happy winter, and asked how long I had been stopping in the city? "O! only a day," I replied, "just to see a *colored* man, member of the United States Senate!"

She looked astonishment but was polite, when another lady passenger's mind leaped out, "If *I* could have *my* way I would cut his throat before sunset."

Just as I was leaving New York city, a lady in a high state of rage and excitement had assured me it was "the greatest disgrace to our nation."

My Northumberland friends here—teachers, and their men, women and children pupils—met me gladly, and yesterday I made a little speech in the school house. It was an overflowing audience, all alive with interest to hear the news. I reported as faithfully as I could, and showed them in *Harper's Weekly* the picture of our two new Mississippi United States Senators, white and black, and congratulated them on the advance of justice. There was the young Gen. Ames who reconstructed Mississippi on radical principles, as so eloquently charged to do, by the widow of his friend, Col. Crane, when standing by the lifeless body of her husband just murdered by the traitorous rebel, Yerger.

I find this school growing in reading, writing and arithmetic, as well as in general intelligence and knowledge of "the situation." Their education has been vastly aided by the beautiful Object Lesson cards, which hang on the four walls in bright colors which they delight in immensely. This school owes Harper & Brothers, through Mr. Fletcher Harper, for these most appropriate, especially adapted, bright Object Lesson cards, a great pride and pleasure to the whole people.

Truly yours, SALLIE HOLLEY.

THIRTY-SIXTH ANNUAL REPORT OF THE PHILADELPHIA FEMALE ANTI-SLAVERY SOCIETY.

THE Amended Constitution of the United States, which in the year 1865 declared that Slavery should no more exist in this Nation, to-day declares that among the conditions of American citizenship, color shall be, forevermore, unknown. Beneath that broad banner of civil and political liberty, the white man and black man stand, side by side. Master and slave have become equal fellow-citizens. Thus is accomplished the work for which the Anti-Slavery Societies of this country were organized. The simplest statement of this fact is laden with such deep meaning that we strive in vain to grasp it in one thought. It contains the result of many years of arduous labor, sustained by intense sympathy with the slave and undying faith in the fundamental principles of our cause; it encloses the promise of a glorious future for our country; it is the answer to the agonizing cry of millions of hearts, "How long, O Lord! how long?" It is the realization of visions which, year after year, beckoned us onward, and which, though ever in the future, cast such light upon our path that we could tread it fearlessly, never doubting the safety of its course. The goal is won, our faith is justified, our "hope is changed to glad fruition," our prayer, to the joyous cry, "Sing unto the Lord, for He hath triumphed gloriously!" We review the way by which He has led us unto this hour, with a vivid sense of the value of its discipline and education for ourselves, and a deep consciousness that whatever precious gifts we may have laid upon the altar of this great cause of Humanity, it has far more richly endowed our own souls. The debt which we owe to it, can be redeemed only by faithful service in other fields of labor.

The events of the last year, though culminating gloriously as they do, teach us that many such fields will invite us, wherein we may and must contribute to the payment of the great debt which the white men of this Nation owe to the long-oppressed colored men. The prejudice and pride of caste from which they have suffered so terribly, will not suddenly die out of the Nation's heart; neither State nor Church is yet really converted to Christianity; and, for a long time to come, missionary work will be required for the protection of our newly-enfranchised citizens in their Constitutional rights, and for the eradication of that mean and cruel contempt for an injured race, which still exists in the community. During the last year, many disgraceful facts have revealed its existence in our cities, startling to persons who confidently expect that with the crashing fall of the tree, each twig and leaf will instantly die. Workingmen's associations have banished colored men from their membership, and sought to deprive them of opportunities of honorable and lucrative labor in their respective trades; and physicians, whose superior claims of culture ought to insure manlier conduct, have meanly combined to insult and injure their colored professional brethren. In the capital of the Nation, as in the large cities of even the Northern States, colored persons seeking admission to places of amusement, or of instruction, are frequently met with refusal and insult. Our churches, with few exceptions, are not yet sufficiently christianized to open their pew doors to black and white men alike; and the colored people of Philadelphia are still taxed for the support of schools which their children are forbidden to enter.

Nor is the spirit which invoked the Rebellion wholly exorcised, as the records of persecution and suffering in the South clearly show. In its departing rage it will rend the victims of its former power, to the utmost extent of its ability. The transition of those victims from chattelhood to citizenship has been through a sea of blood; and the exercise of their rights of citizenship will, for a season, not infrequently test their moral heroism. But their record of the past nine years has been so truly grand, that their friends may confidently trust them to meet the demands of the future. When the strength of the South was on the battle-field, and city, plantation and homestead were at the mercy of a race upon whom, for generations, injury, insult, torture beyond description, had been heaped by proud and cruel masters, they forbore to take the revenge so entirely within their power. The blazing homes, the murdered women and children, painted in prophetic story by slaveholders and their allies, were predictions which the liberated slaves never fulfilled. Eagerly, gratefully, they took the liberty which the war had brought them; and from that hour to this, they have manifested, by word and deed, forbearance, forgiveness, magnanimity, towards their enslavers, so rare, so wonderful, that the history of the world can scarcely furnish its parallel. Bravely in the face of imminent peril have they addressed themselves to the performance of their new duties. The record of the first election in Virginia where colored men used the ballot, tells the story of many such elections throughout the South. One who witnessed it, reports that on the evening previous to the election, "these loyal-hearted, new citizens, devoted themselves in their place of worship, to the high duty before them, with prayer, and the grand old psalm,

> "'Before Jehovah's awful throne;'

then separated to meet at sunrise, and appear in a body at the polls. One hundred men, without a foot of land of their own, and with notices in their pockets, by the old slave-masters, threatening to turn them shelterless from the soil; there they stood, in the face of the oppressor, and voted for Free Schools, Free Speech and Equal Taxation."

They who have thus proved their fitness for citizenship, may well claim ample protection from the Government, in the exercise of all a citizen's rights.

A review of the past year shows some moral progress in the community, and strengthens our hope for the nation's future. Several of the daily newspapers of our city, once our antagonists, have, for the last few years, been our powerful allies. "*The Morning Post*," unfettered by party, true to its own convictions of right, sympathetic with all oppressed classes, has given us most efficient aid, and done good service in the cause of freedom; "*The Press*" has ably defended the rights of the colored man; and *The Evening Bulletin* has given its influence in the same direction.

The last year, like each preceding one, has removed from the ranks of the Abolitionists faithful laborers who, having finished their earthly work, were called to higher responsibilities and duties. Three of our own members, and one who in sympathy and most efficient coöperation was truly with us, though not enrolled on the list of our membership, have passed away from us since our last anniversary. One* in the early beauty of ripened womanhood consecrated to high service in the cause of Humanity, with sympathies not narrowed, but enlarged, by domestic ties, suddenly laid down the work which filled her hands and heart; and to-day her seat among us is vacant. And one† whose life was one continuous act of self-denying ministration to others, and whose loyalty to the Right never faltered. Another‡ who in the earlier days of our Enterprise, toiled faithfully with us, and whose unfailing hope ever cheered us in our work, has accomplished her earthly mission. Though, during many years past, her residence has been in another State, her sympathy with our Society was never diminished. Two§ whom we sadly miss were veterans in our field, whose interest in our Enterprise, was coeval with its commencement. These laborers of the early morning had born well the noontide heat; and the evening found them watching, unwearied at their posts, whence they were summoned just as the last ripe sheaves of our harvest were to be gathered in.

> "And they saw, ere the eye was darkened,
> The sheaves of the harvest bringing;
> And knew, while the ear yet hearkened,
> The voice of the reapers singing."

The labors of this Society, into which, year after year, many have entered, and, passing hence, bequeathed them unto their comrades and successors, we close to-day. It is fitting that our final Report should briefly review our history.

This Society was organized on the ninth day of December, 1833. It was one of the earliest of those Associations formed in this country, on the basis of man's inalienable right to freedom and the consequent duty of the immediate emancipation of every slave. Its object, as expressed in its Constitution, was the abolition of American slavery, and the elevation of the free colored people. Its means of action were the dissemination of truth and the knowledge of facts, relative to the subject, by the ordinary medium of books, tracts, newspapers and lectures. It was organized by eighteen earnest women, who met for that purpose in a school-room in New street, in this city, then occupied by Catherine McDermott. Its first officers were, Esther Moore, Presiding Officer; Margaretta Forten, Recording Secretary; Lucretia Mott, Corresponding Secretary; Anna Bunting, Treasurer, and Lydia White, Librarian.

The Annual Reports of the first two years of this Society are not extant; but from its Third Annual Report we learn that, in each of those years, the Society memorialized Congress, praying for the abolition of slavery in the District of Columbia and the Territories of the United States. Also that, in the second year of its existence, it appointed a Standing Committee, for the purpose of visiting the schools for colored children in this city, and aiding them in any practicable way. In the third year of its existence it appointed a Committee "to make arrangements for the establishment of a course of scientific lectures which our colored friends were particularly invited to attend." The phraseology of this statement implies that white persons were not to be excluded from these lectures; and indicates a clear-sighted purpose, on the part of the Society, to bear its testimony against distinctions of caste founded upon complexion.

It appears from the records that it was in this year that the Society commenced the publication of anti-slavery documents. Doubtless, it had previously been supplied with them, for circulation, by the American Anti-Slavery Society, which was organized, in this city, a few days previous to the formation of this Society. In this year it published an Address to the Women of Pennsylvania, calling their attention to the claims of the slave, and urging them to sign petitions for his emancipation. Mrs. Elizabeth Heyrick's well-known pamphlet entitled "Immediate, not Gradual Emancipation," was during the same year republished by the "Anti-Slavery Sewing Society," a body composed of some of the members of this Association, but not identical with it, which met weekly, at the house of our Vice-President, Sidney Ann Lewis. Another event, important and far-reaching beyond our power then to foresee, had marked the year. A member of this Society‖ had received and accepted a commission to labor as an agent of the American Anti-Slavery Society. It is evident, from the language of the Report, that the newly-appointed agent and her fellow-members regarded the mission as one fraught with peculiar trial of patience and faith, and anticipated the opposition which such an innovation on the usages of the times would elicit. Her appointed field of labor was among her own sex, in public or in private; but in the next year's Report it is announced that she had enlarged the sphere of her labor. The fact should never be forgotten by us that it was a member of this Society who first broke the soil in that field where so many women have since labored abundantly, and are now reaping so rich a harvest.

The next year was made memorable by a still greater innovation upon established usage; the first National Convention of American Anti-Slavery Women. It is interesting and profitable to notice, as the years passed, how the field of labor enlarged on every side; and also how the new duties and responsibilities educated the laborers. Each year brought new revelations, presented new aspects of the cause, and made new demands; yet these, however unexpected, seem not to have awakened alarm or distrust of our Enterprise, nor, after a few years of experience, much surprise. Our early Reports mention these Conventions of Women, which were held during three consecutive years, in New York and this city, as a novel measure which would, of course, excite opposition; and they also record the fact that "the editorial rebukes, sarcasm and ridicule" which they elicited, did not exceed the anticipations of the Abolitionists.

The second of these Conventions was held in this city, in the midst of those scenes of riot when infuriated Southern slaveholders and cowardly Northern tradesmen combined for purposes of robbery and arson, and surrounded Pennsylvania Hall with their representatives, the mob which plundered and burnt it, while the City Government looked on consenting to these crimes. That Convention was the last assembly gathered in that Hall, then just dedicated to the service of Freedom. Its fifth session, on the 17th of May, 1838, was held, calmly and deliberately, while the shouts of an infuriated mob rose around the building, mingling with the speaker's voices, and sometimes overwhelming them; while stones and other missiles crashing through the windows imperilled the persons of many of the audience. The presence of an assembly of women was supposed to be a partial protection against the fury of the rioters; and believing that the mob would not fire the building while it was thus filled, a Committee of anti-slavery men sent a request to the Convention to remain in session during the usual interval between the afternoon and evening meetings, if, with their knowledge of their perilous surroundings, they felt willing to do so. The President laid the request before the Convention, and asked, Will you remain? A few minutes of solemn deliberation; a moment's listening to the loud madness surging against the outer walls; a moment's unvoiced prayer for wisdom and strength, and the answer came; *We will;* and the business of the Meeting proceeded. But before the usual hour of adjournment arrived, another message came from the Committee, withdrawing their request, and stating that further developments of the spirit pervading the mob and the city, convinced them that it would be unwise for the Convention to attempt to hold possession of the Hall for the evening. The Meeting adjourned at the usual hour, and, on the next morning, the burnt and crumbling remains of Pennsylvania Hall told the story of Philadelphia's disgrace, and the temporary triumph of the spirit of slavery.

The experience of that morning is very briefly mentioned in the published "Proceedings" of the Convention and in the Fifth Annual Report of our Society. The former simply states that "the Convention met, pursuant to adjournment, at Temperance Hall, but found the doors closed by order of the Managers;" and that they were offered the use of a school-room in which they assembled. Our Report mentions that on that day the Convention held its closing session of six hours in a school-room which was occupied by two of our members. But they who made a part of the thrilling history of those times well remember how the women of that Convention walked through the streets of this city, from the Hall on Third street, closed against them, to the school-room on Cherry street, hospitably opened to them by Sarah Pugh and Sarah Lewis, and were assailed by the insults of the populace as they went. The tone of the Convention, indicated by its published Resolutions, reveals the power of devotion to a great moral principle. It was a Meeting memorable to those who composed it; and was one of many interesting associations of our early anti-slavery history which cluster around the school-house, which in those days was always open to the advocacy of the slave's cause.*

An incident in connection with the last of these Conventions, recorded in our Sixth Report, shows how readily and hopefully, in the beginning of our work, we turned for help to the churches and religious societies of the land; and how slowly and painfully we learned their real character. It is long since we ceased to expect efficient help from them; but in those first years of our warfare against slavery, we had not learned that the ecclesiastical standard of morals in a Nation *cannot* be higher than the standard of the populace generally.

A Committee of Arrangements appointed by this Society to obtain a house in which the Convention should be held, reported:

"That in compliance with a Resolution passed at a meeting of this Society, an application was made to each of the seven Monthly Meetings of Friends, in this city, for one of their Meeting-houses, in which to hold the Convention." The report, which will be found in full in our Annual Report for the year 1839, states that of these seven Monthly Meetings, two returned respectful answers, declining the application; three refused to hear it read; one appointed two persons to examine it, and then decided "that it should be *returned without being read*," though a few members urged "that it should be treated more respectfully;" and that from one Meeting no answer was received.

As to other denominations of professed christians, similar applications had been frequently refused by them, although there was one exception which should be ever held in honorable remembrance by the Abolitionists of Philadelphia. The use of the church of the Covenanters, in Cherry street, of which Rev. Mr. Wilson was for many years the pastor; was never refused for an Anti-Slavery Meeting, even in the most perilous days of our Enterprise. Another fact in connection with the Convention of 1839 it is pleasant to remember, now, when the faithful friend whose name it recalls has gone from among us. The Committee of Arrangements reported that their difficulties and perplexities "were relieved by a voluntary offer from that devoted friend of the slave, John H. Cavender, who, with kindness at once unexpected and gratifying, offered the use of a large unfurnished building in Filbert street, which had been used as a Riding School; which was satisfactorily and gratefully occupied by the Convention."

In the year 1840, our Society sent delegates to the Assembly called "The World's Anti-Slavery Convention," which was held in London, in the month of May of that year. As is well known, that body refused to admit any delegates excepting those of the male sex, though the invitation was not thus limited; consequently, this Society was not represented there.

The year 1850 was an epoch in the history of the Anti-Slavery cause. The guilt and disgrace of the Nation was then intensified by that infamous statute known by the name of "The Fugitive Slave Law." Its enactment by the Thirty-Third Congress, and its ratification by Millard Fillmore, was the signal for an extensive and cruel raid upon the colored people of the North. Probably no statute was ever written, in the code of a civilized nation, so carefully and cunningly devised for the purpose of depriving men of liberty. It put in imminent peril the personal freedom of every colored man in the land. It furnished the kidnapper all possible facilities, and bribed the judge on the bench to aid him in his infamous work. The terrible scenes that followed; the cruel apathy of the popular heart and conscience, the degradation of the pulpit, which sealed the deed with its loud Amen! the mortal terror of a helpless and innocent race of people; the fierce assaults on peaceful homes; the stealthy capture, by day and by night, of unsuspecting freeborn men; the blood shed on Northern soil; the mockeries of justice acted in United States' court-rooms; are they not all written in our country's history, and indelibly engraven on the memories of Abolitionists?

From the case of Adam Gibson, captured in this city, by the notorious kidnapper, Alberti, and tried before the scarcely less notorious Ingraham, which is recorded in our Report of the year 1850; and which was succeeded in the next year by the Christiana tragedy; down to the year 1861, our Annual Reports bear sad witness to similar outrages committed in Pennsylvania. No pen can record, no human power can estimate, the aggregate of woe and guilt which was the legitimate result of that Fugitive Slave Bill.

The year 1855 was marked by a series of events unique in our history. A citizen of Philadelphia, whose name will always be associated with the cause of American liberty, in the legal performance of his duty, quietly informed three slaves who had been brought into this State, by their master, a Virginia slaveholder, that, by the laws of Pennsylvania, they were free. The legally emancipated mother, Jane Johnson, availing herself of this knowledge, took possession of her own person and her own children; and their astonished master suddenly discovered that his power to hold them was gone forever. No judge, commissioner, or lawyer, however willing, could help him to recapture his prey. But a judge of the United States District Court could assist him in obtaining a mean revenge upon the brave man who had enlightened an ignorant woman respecting her legal right to freedom. Judge Kane, usurping jurisdiction in the case, and exercising great ingenuity to frame a charge of contempt of Court, succeeded in his purpose of imprisoning Passmore Williamson in our County jail. The baffled slaveholder also found sympathizers in the Grand Jury, who enabled him to indict, for riot and assault and battery, Passmore Williamson, William Still, and five other persons. During the trial which ensued, the prosecutor and his allies were confounded by the sudden appearance of a witness whose testimony, that she was not forcibly taken from her master's custody, but had left him freely, disconcerted all their schemes, and defeated the prosecution.* The presence of Jane Johnson in that court room jeoparded her newly-acquired freedom; for though Pennsylvania was pledged to her protection, it was questionable whether the Slave Power, in the person of United States officers and their ever ready minions, would not forcibly overpower State authority and obtain possession of the woman. It was an intensely trying hour for her and for all who sympathized with her. Among those who attended her through that perilous scene, were the President of this Society,† and several of its members. Our Report for that year states that "all those ladies will testify to the calm bearing and firm courage of this emancipated slave-mother, in the hour of jeopardy to her newly-found freedom." Protected by the energy and skill of the presiding Judge, William D. Kelley, and of the State officers, her safe egress from the court room was accomplished; and she was soon placed beyond the reach of her pursuers.

In 1859 we reaped a rich harvest from long years of sowing, in the result of the trial of the alleged fugitive slave, Daniel Webster. Commissioner Longstreth obeyed the moral sentiment around him, and doubtless, the voice of his conscience, and pronounced the captive free. Our Report of that year notes this event "as a proof of a great change wrought in the popular feeling," the result of twenty-five years of earnest effort to impress upon the heart of this community Anti-Slavery doctrines and sentiments." Then, for the first time, the Abolitionists of Philadelphia found their right of free speech protected by our city authorities. Alexander Henry was the first Mayor of this city who ever quelled a pro-slavery mob. Our last record of a victim sacrificed to this statute, is of the case of Moses Horner, who was kidnapped near Harrisburg in March, 1860, and doomed to slavery by United States Judge John Cadwallader, in this city. One more effort was made a few months later, to capture, in open day, in the heart of this city, a man alleged to be a fugitive slave; but it failed of ultimate success. The next yea South Carolina's guns thundered forth the doom of the slave power. She aimed them at Fort Sumter and the United States Government. God guided their fiery death to the very heart of American Slavery.

From that hour to this, the Abolitionsts, full of hope and courage, strong in faith that the consummation of their work was drawing nigh, have zealously watched and guarded the interests of the oppressed race for whose deliverance they had toiled so long. The years of this interval passed rapidly, filled with grand events, so quickly succeeding one another that, in our wondering joy and gratitude, we scarcely could comprehend their greatness; yet, to-day, as we look across them, half a century of life seems to be crowded into that short period. The Nation's appeal to the colored man for help in battle; the Proclamation of Emancipation; the people's adoption of the Thirteenth Amendment to the Constitution of the United States, which abolished legal slavery in this Nation; the ratification of the Fourteenth Amendment, the first section of which declared the colored man a citizen; these have we welcomed with our glad "All Hail!" Among their practical results, we have seen colored men promoted to places of honor and trust in our Government, at home and abroad; we have seen them successful in many a struggle for their civil rights; and, now, to our and the Nation's eyes is given a new illustration of poetical justice; a colored man occupying the seat of Jefferson Davis in the Senate of the United States.

But the last, great triumph of our cause, is the adoption by Congress and complete ratification by the People, of the Fifteenth Constitutional Amendment, which declares that:

"THE RIGHT OF CITIZENS OF THE UNITED STATES TO VOTE SHALL NOT BE DENIED OR ABRIDGED BY THE UNITED STATES, OR BY ANY STATE, ON ACCOUNT OF RACE, COLOR, OR PREVIOUS CONDITION OF SERVITUDE.

"THE CONGRESS SHALL HAVE POWER TO ENFORCE THIS ARTICLE BY APPROPRIATE LEGISLATION."

This Amendment was reported from a Committee of Conference, on the 26th day of February, 1869, and adopted by the Senate of the United States by a vote of thirty-nine ayes, against thirteen nays; all the affirmative voters being Republican, and all the negative, Democrats. The House adopted it by an affirmative vote of 144, wholly Republican, against 44 nays, all but three of which were Democratic.

Within a year from that time its ratification was completed by the Nation; and, to-day, the black man and the white man are equal citizens according to the law and the Constitution of these United States.

If the history of this Society were fully written, one of its most interesting chapters would be a faithful record of its Series of Annual Fairs. Beginning in the year 1836, the series continued during twenty-six years, the last Fair being held in December, 1861. The total pecuniary proceeds derived from these Fairs was $36,205.23, the net profits were $28,024.55, a result of great importance to the Anti-Slavery Enterprise in Pennsylvania. And they yielded another harvest of not less value. The preparation for them was chiefly made in weekly assemblies, gathered for the purpose, in various neighborhoods, in city and country, during several months of each year. The social attraction of these assemblies induced many young persons to mingle in them, besides those who labored from love of the cause. Brought thus within the circle of Anti-Slavery influence, many such were naturally converted to our principles and inspired with zeal in their behalf; and became earnest laborers in the Enterprise which had so greatly enriched their own souls. Many of these circles, doubtless, became nurseries whence our ranks were annually recruited. The week of the Fair was the annual Social Festival of the Abolitionists of the State. Though held under the immediate direction of this Society, it soon became a Pennsylvania institution. Hither our tribes came up, to take counsel together, to recount our victories won, to be refreshed by social communion, and to renew our pledges of fidelity to the slave. There were years when these were very solemn Festivals, when our skies were dark with gathering storms, and we knew not what peril the night or the morning might bring. But they were always seasons from which we derived strength and encouragement for future toil and endurance, and their value to our cause is beyond our power to estimate.

The first of these Fairs was held in Fireman's Hall, a small room on North street. The receipts amounted to three hundred dollars, of which two hundred and sixty were net profits. Every succeeding one yielded larger results; the most productive being that of 1853, from which the receipts were $2,673.06.

The pro-slavery spirit which always pervaded our city, and which sometimes manifested itself in the violence of mobs, never seriously disturbed our Fair excepting in one instance. In the year 1859, our whole Southern country quaked with mortal fear in the presence of John Brown's great deed for Freedom. The coward North trembled, in its turn, lest its Southern trade should be imperilled; and in all its cities there went up a frantic cry that the Union must be saved and the Abolitionists suppressed. The usual time for holding our Fair was at hand. Before it was opened, a daily newspaper of this city informed its readers that notwithstanding the rebuke which the Abolitionists had received from a recent meeting of Unionsavers, they had audaciously announced their intention of holding another Fair, the avowed purpose of which was the dissemination of Anti-Slavery principles. The indignant journalist asked if Philadelphia would suffer such a Fair to be held. This was doubtless intended as a summons to a mob, and a most deadly mob responded to the call, but it did not expend its violence upon our Fair.* The High Constable, Mayor, and Sheriff were the Agents employed by the Slave Power to take and hold possession of Concert Hall, and in its behalf, if not in its name, to eject us and our property. The work was commenced by the Mayor who sent the High Constable with an order that our flag should be removed from the street. Its offensiveness consisted in the fact that it presented to the view of all passers by, a picture of the Liberty Bell in Independence Hall, inscribed with the words, "Proclaim Liberty throughout all the land, to all the inhabitants thereof." The next step was an attempt to induce the Lessee to eject us from the Hall. On his refusal to violate his contract with us, the trustees obtained legal authority to dispossess us on the plea that the Hall had been rented for a purpose which tended to excite popular commotion. The Sheriff entered, took possession, and informed the Managers that our property must be removed within three hours. Then were the doors of this Hall,† where we are now assembled, opened to us, and here our Fair was held, with great success, during the remainder of the week. In the stormiest seasons of our Enterprise, these Saloons have never been closed against Anti-Slavery Meetings; and our Fair of 1860 was welcomed to them, amidst the loud threatenings of a mob which were seeking to appease the angry South, then just rising in open rebellion against the United States Government. The experience of those four days of December, spent in those rooms, will never be forgotten by us. It was a season of trial, of rejoicing and of victory. The veterans of our cause, long accustomed to the threats and the presence of mobs, found reason for rejoicing in the courage and serenity with which the young recruits in our ranks faced the peril of scenes so new to them, and proved their faith in the principles of our cause, and their devotion to the Right. Our victory was complete, our right of peaceful assemblage maintained, without any active demonstration of hostility from the indignant citizens who had fiercely resolved that the Anti-Slavery Fair should be suppressed. Such demonstrations were, doubtless, restrained by a knowledge of the fact that they would be met by vigorous and effectual opposition by the Mayor of the city, who upon that occasion as upon many other similar ones, was faithful to the responsibility of his office.

In the year 1862 the Nation was convulsed with the War consequent upon the Southern Rebellion; our soldiers, wounded and dying in hospitals and on battle-fields, claimed all possible aid from the community; Anti-Slavery sentiments were spreading widely through the North, and it was believed to be feasible and expedient to obtain the funds needful for our Enterprise, by direct appeal to the old and new friends of the cause. Therefore our Series of Fairs closed with the Twenty-Sixth, in December, 1861.

A few years later, three successive Festivals, or Social Reunions, were held; the first, under the auspices of this Society, the other two under the combined management of the Pennsylvania Anti-Slavery Society and our own. The net profits derived from these Festivals, by this Society, amounted to $695.62.

Besides the revenue derived from our Fairs and Festivals, the annual subscriptions of our Members, during the period of the Society's existence, have amounted to $3,508.47; donations to our Treasury have been $2,191.77; and receipts from other sources, $382.82, making a total of money raised by this Society, of $34,803.23. Nearly the whole of this revenue has been expended in disseminating the principles of our cause, by means of printed documents and public lectures and discussions. In the earlier years of this Society, a school for colored children, established and taught by Sarah M. Douglass, was partially sustained from our treasury. During twelve years the sum of $1,998.93 was expended upon it; and an income of $456.68 was derived from it, leaving a balance of $1,542.25, paid from our treasury. In the year 1840 the school

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* Hannah P. Wildman.

† Emma Eppes.

‡ Gertrude K. Burleigh.

§ Eliza C. Yarnall and Martha M. Corson.

‖ Angelina E. Grimke.

* This building, the property of Jacob Peirce, was thus imperilled with his free consent.

* On the charge of riot, the verdict in each case was, "Not guilty." On the charge of assault two of the accused, Ballard and Custis, were found "guilty," and sentenced to pay a small fine, and the costs of prosecution, and to be imprisoned during one week. The others were acquitted.

† Sarah Pugh.

* It was directed against an assembly gathered in National Hall, to listen to a lecture from George W. Curtis.

† The "Assembly Buildings," opened to us by the kindness of the Lessee, Mr. Toy.

was withdrawn from our charge, by its teacher, and after the year 1849 our contributions to its support ceased. It continued to flourish, under the care of its devoted and faithful proprietor, for several years.

We also occasionally contributed, from our treasury, small sums for the use of the Vigilance Committees, organized to assist fugitive slaves who passed through this State, on their way to a land where their right to liberty would be protected.

But these enterprises were always regarded as of secondary importance to our great work of direct appeal to the conscience of the Nation, in behalf of the Slave's claim to immediate, unconditional emancipation. To this end a large number of tracts and pamphlets have been circulated by this Society; but its chief agencies have been the Anti-Slavery newspapers of the country. Regarding these as the most powerful instrumentalities in the creation of that public sentiment which was essential to the overthrow of Slavery, we expended a considerable portion of our funds in the direct circulation of *The Liberator*, *The Pennsylvania Freeman*, and THE NATIONAL ANTI-SLAVERY STANDARD; and a small amount in the circulation of other Anti-Slavery papers. Our largest appropriations of money have been made to the treasuries of the Pennsylvania and American Anti-Slavery Societies, and by those Societies, to the support of their organs and lecturing agents.

The financial statistics of this Society are easily recorded. Certain great and thrilling events which marked its history are easily told and written. But the life which it lived through all its thirty-six years; the influence which flowed from it, directly and indirectly, to the Nation's heart; the work quietly done by its members, individually, through the word spoken in season, the brave, self-sacrificing deed, the example of fidelity in a critical hour, the calm endurance unto the end; these can be written in no earthly book of remembrance.

Its life is lived; its work is done; its memorial is sealed. It assembles, to-day, to take one parting look across its years; to breathe in silence its unutterable thanksgiving; to disband its membership, and cease to be. Reviewing its experience of labor and endurance, the united voices of its members testify that it has been a service whose reward was in itself; and contemplating the grandeur of the work accomplished, (in which it has been permitted to bear a humble part), the overthrow of American Slavery, the uplifting from chattelhood to citizenship of four millions of human souls; with one heart and one voice we cry "Not unto us, O Lord! not unto us, but unto thy name" be the glory; for thy right hand and thy holy arm "hath gotten the victory."

PROCEEDINGS OF THE THIRTY-SIXTH AND FINAL ANNUAL MEETING OF THE PHILADELPHIA FEMALE ANTI-SLAVERY SOCIETY.

THE Society met according to adjournment in the Assembly Buildings on the 24th of 3d mo., 1870.

The President, LUCRETIA MOTT, opened the Meeting with a few appropriate remarks. She said that at this, the last meeting, an address to the people assembled might be expected; but her heart was so full that there was room only for a feeling of thankfulness. Remembering the time when this Society was formed, she rejoiced to see among the persons assembled some who had assisted in its organization, and others who had joined at a time when their names were therefore cast out as evil. In our most sanguine moments we never then expected to see the consummation now attained. Truly the Lord had triumphed gloriously, and in view of all that had been accomplished, she could only say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation."

The Corresponding Secretary stated, that as directed by the Society, she had sent an invitation to two of our former members, now resident in other States, to be present with us on this occasion; and also to Rev. Samuel J. May, who assisted at the organization of this Society. She tnen read the following letter:

CHICAGO, March 20th.

MARY GREW—*My dear friend:*—Until within a few days I had indulged in a faint hope of going Eastward this spring; and in that event I should have hoped to sit again and for the last time with those, with whom in the days that are gone, I sat in solemn, and sometimes very disheartening council. It was not given to us to look forward with eyes so anointed that we could see the end accomplished in our own day. And well was it for us, for the cost at which we have gained the victory has been so fearful that we should have shuddered and turned back at the thought. I am sure that no Abolitionist in his *wildest* mood ever contemplated the awful price at which the slaves freedom would be bought.

But, my dear friend, we will nevertheless rejoice together, or I shall *with* you, though because of illness in my family I cannot go from home. For the same reason, you must take this instead of the long letter I should have liked to send to the "Sisterhood" of the Philadelphia Society. I love you all, and with many blessings and good wishes, I am

ELIZABETH GAY.

She also read a short extract from a letter from Sarah A. McKim, acknowledging the invitation and expressing her regret that she could not accept it.

It was announced that the entire series of the minute-books of this Society were on the table, for the inspection of any of the members who might wish to examine them.

The Secretary read a letter from the Historical Society of Pennsylvania, requesting that this Society will present the books in its library and other publications to that Association, to be preserved in their Anti-Slavery department. The letter was referred to the Committee appointed at our last meeting to dispose of the property of this Society.

The annual Report was then read by the Corresponding Secretary, after which several persons briefly addressed the Meeting.

LUCRETIA MOTT remarked, with reference to the course pursued by the Anti-Slavery Societies, that they had always relied upon appeals to the moral sense and the intelligence of the people, never counselling the overthrow of slavery by violence. This example, she trusted, might be useful in succeeding enterprises of similar kind.

ROBERT PURVIS spoke of past experiences of the Abolitionists, in this city, and alluded to the fact that the Hall in which we were now assembled had been opened to us in the days when other buildings were closed against us, and that here we found shelter when our Fair was ejected from Concert Hall.

Dr. HERY T. CHILD remarked that the success of the agitation against slavery is a proof of what principle can do. It is a most signal proof that addresses made to man's conscience, his love of right and truth, will never be made in vain.

ALFRED H. LOVE offered a few words of congratulation and paid a high tribute to the reformatory women of the present time.

E. M. Davis also entertained the audience with reminiscences of the earlier days of our Enterprise.

A. M. POWELL congratulated the Society on the accomplishment of the specific purpose of its organization; and also spoke of the need which still exists for a vigilant defence of the Freedmen's rights, as clearly shown by the despotic and rebellious spirit yet rife in the South.

On motion, the Annual Report was adopted, and ordered to be published.

Mary Grew, Margaret J. Burleigh and Sarah Pugh were appointed a committee of publication; and Sarah Pugh and Ellen M. Child a committee to attend to the circulation of the Report.

A Resolution was offered tendering the thanks of the Society to the Corresponding Secretary for her long-continued and self-sacrificing services in the cause of Freedom. After some discussion the following Resolution was offered as a substitute, and unanimously adopted:

Resolved: That the efficient and unremitting services of our Corresponding Secretary, Mary Grew, during almost the whole period of the existence of our Society, attested by the Thirty-four successive Reports, so faithfully and succinctly written, marking the annual progress of the Anti-Slavery movement; are most highly appreciated and merit the warmest and most grateful acknowledgments of the Society.

Responding to this Resolution, MARY GREW said:*

It is now my turn, friends, to thank you; and I do it most heartily. I thank you that when I came from New England, young, beginning the work of mature life, you took me by the hand; that by the kindly imposition of your hands you ordained me to this work which I have found it most pleasant and profitable to pursue, during all these years. If it had been proper for me to take part in the discussion of that Resolution, I should have asked you to omit one word; simply for the reason that it is not true. I know of no self-sacrifice which clings to my anti-slavery history. My work may have been done well or ill; yet certain it is, it has not been a self-sacrificing work. It has brought me so rich a return of spiritual culture and strength; it has so fitted me for the true enjoyment of life, for all the work of life which I have done in other fields; that when I say, I have received an abundant recompense of reward, the language is too weak to express my feeling. I thank you for the influences which I have derived from this Society; I thank our President, here, to-day, for the influences which have flowed from her words and and her life into my own, and which have helped to fit me for any work which I have done. I account it one of the great blessings of my life that, though born in New England, and still loving that land as every New Englander does, I was brought here, where women had a broader field of labor than was then permitted there; and thus I have been taught to do a work which, otherwise, I might not have been taught. I say this in reverent humility, for it is very little that I or any of us can do; but for what I have been able to do, with all my heart I thank you, for you have helped me. And for you and for myself, I thank the Providence of God which called us to this anti-slavery work, in the early days; and has led us by His own way up to this hour; to this glorious result which we scarcely dared to hope our eyes should see. We are thankful for this discipline which has educated us for better service, in other fields.

If we put off our armor here, to-day, it is but for a moment's breathing-space;—to be resumed for other conflicts. However much we may feel to-day, as we close this Meeting and disband our Society, that we should like to depart in peace, our eyes having seen *this* salvation; we are all willing to remain and work elsewhere as we may be called to work, till we shall hear our Father's summons, "Come up higher!"

MARGARETTA FORTEN, one of the founders of the Society, moved the adoption of the following Preamble and Resolution:

Whereas, The Amended Constitution of the United States declares that neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction:

And that all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside: And that no State shall make or enforce any law which shall abridge the privileges or immunities of cftizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws:

And that the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State, on account of race, color, or previous condition of servitude: and

Whereas, The object for which this Association was organized is thus accomplished, therefore

Resolved, That the Philadelphia Female Anti-Slavery Society, grateful for the part allotted to it in this great work, and rejoicing in the victory which has concluded the long conflict between Slavery and Freedom in America, does now and hereby disband.

The Preamble and Resolution were unanimously adopted. The Meeting then adjourned.

GULIELMA M. S. P. JONES, *Recording Secretary.*

The following letter arrived too late to be read at the meeting.

CAMBRIDGE, March 25th, 1870.

Miss MARY GREW: * * I returned to my Headquarters at my son's house in this city, last evening, after an absence of nearly a week, and found here your letter of the 18th inst.—too late for me to respond to it, as I should gladly have done, contributing a few earnest words of congratulation on the grand event in our national history which I presume the Philadelphia Female Anti-Slavery Society celebrated yesterday; and tendering my heartfelt acknowledgments to your association for the inestimable services you have rendered in the subversion and overthrow of American Slavery.

It is one of the proudest recollections of my life that I was a member of the Convention in Philadelphia, in December 1833, that formed the American Anti-Slavery Society. And I well remember the auspicious sequel to it, the formation of the Philadelphia Anti-Slavery Society. Nor shall I ever forget the wise, the impressive, the animating words spoken in our Convention by dear Lucretia Mott and two or three other excellent women who came to that meeting by divine appointment. But with this last recollection will be forever associated the mortifying fact, that we *men* were then so blind, so obtuse, that we did not recognize those women as members of our Convention, and insist upon their subscribing their names to our "Declaration of Sentiments and Purposes."

It will not be denied by any person who is familiar with the history of our Conflict for the last thirty-seven years, that the anti-slavery women of our country have done more than we men have done—more in disseminating those sentiments and rousing our nation to the accomplishment of those purposes.

You ladies of Philadelphia have chosen an appropriate occasion for the disbanding of your Anti-Slavery Society. But such is still the condition of the colored population of our country, especially in the late Slave States—that you must allow me to express earnestly the hope that you will renew your organization under another name, and labor on for the education and elevation of the Freedmen until they shall be secured in the possession and in the intelligent and wise exercise of all the political and civil rights and privileges of American citizens.

Please give my best regards to your venerable and venerated President, and to all the members of your Society with whom I am acquainted, and believe me very cordially and gratefully your friend,

SAMUEL J. MAY.

*As reported, phonographically, by Dr. HENRY T. CHILD.

CELEBRATION OF THE FIFTEENTH AMENDMENT.

To the Editor of the Standard:

I AM deputed to extend through you an invitation to the members and friends of the American Anti-Slavery Society, to attend a meeting, to celebrate the ratification of the Fifteenth Amendment, to be held at the Cooper Institute on Friday evening, April 8th. Distinguished speakers are expected to address the meeting.

WILLIAM F. BUTLER,
Chairman of the Committee of Arrangements.

NEW YORK, March 31st, 1870.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, APRIL 2, 1870.

LIBERTY PROCLAIMED!

THE Fifteenth Amendment is ratified. Just as we go to press the official Proclamation and Message, herewith printed, are received. The Nation has guaranteed equal rights for colored people in its fundamental law. Emancipation is supplemented by enfranchisement. Great is the victory achieved! Rejoice, and give thanks, one and all!

HYMN.

BY JOHN T. SARGENT.

"The last link is broken!" O praise ye the Lord!
His word hath been spoken! The edge of his sword
Hath severed the chain of the long oppressed slave!
We hail him, uprisen, as if from the grave!

The Freedman stands forth with the rights of a man!
Our equal, our Brother, released from the bann
Which had bound him so long, disenthralled from the woes
He had suffered, for years, from his tyrannous foes.

And, now, we salute him with joy in our hearts,
For new-felt redemption which *suffrage* imparts!
All Hail! Ye long suffering! Welcome these hours
Which thus reinvest you with rights and with powers.

And, surely, to THEE—Thou great "FATHER OF ALL!"
By whose might was broken their sorrowful thrall
We well may uplift, with thanksgiving and songs,
The praise which to Thee, and Thee *only*, belongs.

All Hail! Hallelujah! Bless God! Sound aloud
The rise of the humble, the fall of the proud!
Ring forth his good word, his unfailing decree,
That "ALL men,—*his children*, are *equal* and *free!*"

THE FIFTEENTH AMENDMENT RATIFIED.

PROCLAMATION OF THE PRESIDENT—MESSAGE TO CONGRESS.

To all to whom these presents come—Greeting:

KNOW ye that the Congress of the United States, on or about the 27th day of February, in the year one thousand eight hundred and sixty-nine, passed a resolution in the words and figures following, to wit:

A resolution proposing an amendment to the Constitution of the United States.

Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of both Houses concurring, that the following article be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be valid as part of the Constitution, namely:

ARTICLE 15, SECTION 1. THE RIGHTS OF CITIZENS OF THE UNITED STATES TO VOTE, SHALL NOT BE DENIED OR ABRIDGED BY THE UNITED STATES, OR BY ANY STATE, ON ACCOUNT OF RACE, COLOR, OR PREVIOUS CONDITION OF SERVITUDE.

SECTION 2. THE CONGRESS SHALL HAVE POWER TO ENFORCE THIS ARTICLE BY APPROPRIATE LEGISLATION.

And further, That it appears from the official documents on file in this Department that the Amendment to the Constitution of the United States, proposed as aforesaid, has been ratified by the Legislatures of the States of—

NORTH CAROLINA,	CONNECTICUT,	MISSOURI,
WEST VIRGINIA,	FLORIDA,	MISSISSIPPI,
MASSACHUSETTS,	ILLINOIS,	OHIO,
WISCONSIN,	INDIANA,	IOWA,
MAINE,	NEW YORK,	KANSAS,
LOUISIANA,	NEW HAMPSHIRE,	MINNESOTA,
MICHIGAN,	NEVADA,	RHODE ISLAND,
SOUTH CAROLINA,	VERMONT,	NEBRASKA,
PENNSYLVANIA,	VIRGINIA,	TEXAS.
ARKANSAS,	ALABAMA,	

In all twenty-nine States.

And further, That the States whose Legislatures have so ratified the said proposed amendment constitute three-fourths of the whole number of States in the United States.

And further, That it appears from an official document, on file in this Department, that the Legislature of the State of New York has since passed resolutions claiming to withdraw the said ratification of the said amendment which had been made by the Legislature of that State, and of which official notice had been filed in this Department.

And further, That it appears from an official document, on file in this Department, that the Legislature of Georgia has by resolution ratified the said proposed amendment.

Now, therefore, be it known, That I, Hamilton Fish, Secretary of State of the United States, by virtue and in pursuance of the second section of the Act of Congress, approved the 20th day of April, in the year 1818, entitled "An act to provide for the publication of the laws of the United States, and for other purposes," do hereby certify that the amendment aforesaid has become valid to all intents and purposes as a part of the Constitution of the United States.

In testimony whereof, I have hereunto set my hand and caused the seal of the Department of State to be affixed.

Done at the City of Washington, this thirtieth day of March, in the year of our Lord, one thousand eight hundred and seventy, and of the Independence of the United States the ninety-fourth.

HAMILTON FISH.

MESSAGE FROM THE PRESIDENT.

To the Senate and House of Representatives:

It is unusual to notify the two Houses of Congress by message of the promulgation, by proclamation of the Secretary of State, of the ratification of a Constitutional Amendment. In view, however, of the vast importance of the Fifteenth Amendment of the Constitution, this day declared a part of that revered instrument, I deem a departure from the usual custom justifiable. A measure which makes at once four millions of people voters, who were heretofore declared by the highest tribunal in the land not citizens of the United States, nor eligible to become so, with the assertion that at the time of the Declaration of Independence the opinion was fixed and universal—in the civilized portion of the white race, regarded as an axiom in morals as well as in politics—that "black men had no rights which white men were bound to respect," is indeed a measure of grander importance than any other one act of the kind from the foundation of our free Government to the present time. Institutions like ours, in which all power is derived directly from the people, must depend mainly upon their intelligence, patriotism, and industry. I call the attention, therefore, of the newly-enfranchised race to the importance of their striving, in every honorable manner, to make themselves worthy of their new privilege. To the race more favored heretofore by our laws, I would say, withold no legal privilege of advancement to the new citizen. The framers of our Constitution firmly believed that a republican form of government could not endure without intelligence and education generally diffused among the people. The Father of his Country in his Farewell Address, uses this language: "Promote, then, as a matter of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of the Government gives force to public opinion, it is essential that public opinion should be enlightened." In his first annual Message to Congress the same views were forcibly presented, and are again urged in his eighth Message.

I repeat that the adoption of the Fifteenth Amendment to the Constitution completes the greatest civil change, and constitutes the most important event that has occurred since the nation came into life. The change will be beneficial in proportion to the heed that is given to the urgent recommendations of Washington. If these recommendations were important then, with a population of but a few millions, how much more important now, with a population of forty millions, and increasing in a rapid ratio! I would therefore call upon Congress to take all the means within their constitutional power to promote and encourage popular education throughout the country, and upon the people everywhere to see to it that all who possess and exercise political rights shall have the opportunity to acquire the knowledge which will make their share in the Government a blessing and not a danger. By such means only can the benefits contemplated by this amendment to the Constitution be secured. U. S. GRANT.

Executive Mansion, March 30th, 1870.

HAMILTON FISH, *Secretary of State of the United States.*

AMERICAN ANTI-SLAVERY SOCIETY—COMMEMORATIVE MEETING.

AT a meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston, February 20th, 1870, the following preamble and resolution were unanimously adopted:—

"Whereas, the primary purpose of the Anti-Slavery movement was to secure for the black race equal rights with the white as citizens of the United States, and whereas the ratification of the Fifteenth Amendment to the Constitution of the United States accomplishes that purpose as far as law can do it, therefore—

"*Resolved*, That this Executive Committee will call a meeting of the American Anti-Slavery Society at New York to commemorate such ratification, as soon as practicable after it is officially proclaimed, and to decide what course the Society shall take in view of such Amendment." WENDELL PHILLIPS, *President.*

CHARLES K. WHIPPLE, *Secretary.*

BOSTON, March 1st, 1870.

A COMMEMORATIVE MEETING, under the auspices of the AMERICAN ANTI-SLAVERY SOCIETY, will be held in APOLLO HALL, Corner of Broadway and Twenty-eighth street, on Saturday April 9th, commencing at 10 o'clock, A. M.

Names of Speakers, and other particulars, will be given in the next issue of THE STANDARD and in the daily papers.

COMMEMORATIVE SOCIAL REUNION.

THE Committee of Managers respectfully announce that a Social Reunion of friends of Freedom, commemorative of the ratification of the Fifteenth Amendment and the national triumph of impartial suffrage, irrespective of race or color, will be held in the City of New York, at APOLLO HALL, corner of Broadway and Twenty-eight street, on Saturday evening, April 9th.

The great victory won gives fitting occasion for sincere rejoicing, profound gratitude, and hearty congratulation.

That the proscriptive prejudice, born of slavery, which still closes schools, workshops, and hotels, to colored applicants, and denies to them equal social advantages, may be removed; that human rights, in the broadest sense, may yet be more fully recognized and guaranteed, and the ideal Republic be attained,—to these ends it is proposed still to use in the new era machinery which has wrought so well in the past. One purpose of the Socia Reunion will, therefore, be to secure donations and pledges to aid the publication of THE STANDARD.

During the evening there will be brief addresses by distinguished speakers, including WENDELL PHILLIPS, Hon. GEORGE W. JULIAN, FREDERICK DOUGLASS, (probably), Rev. WILLIAM HENRY CHANNING, and others whose names will be announced hereafter. A poem, written for the occasion, will be read by Mrs. JULIA WARD HOWE. There will be music, vocal and instrumental.

Additional particulars will be given at a later date.

LYDIA MARIA CHILD,	Wayland, Mass.
MARY E. SARGENT,	Boston, Mass.
LAURA GIDDINGS JULIAN,	Washington, D. C.
SALLIE HOLLEY,	New York.
MARY GREW,	Philadelphia, Pa.
MARTHA HUDSON,	New York.
ANNA D. HALLOWELL,	Medford, Mass.
HANNAH HAYDOCK,	New York.
ABBY KELLEY FOSTER,	Worcester, Mass.
CAROLINE R. PUTNAM,	Salem, Mass.
LYDIA MOTT,	Albany, N. Y.
ANN GREENE PHILLIPS,	Boston, Mass.
CHARLOTTE A. JOY,	Mendon, Mass.
LAURA C. BULLARD,	Brooklyn, N. Y.
LOUISA M. ALCOTT,	Concord, Mass.
ELIZABETH GAY,	Chicago, Ill.
SARAH J. NOWELL,	Cambridgeport, Mass.
JULIA WARD HOWE,	Boston, Mass.
SARAH SHAW RUSSELL,	Boston, Mass.
MARY H. HALLOWELL,	Rochester, N. Y.
MARY F. DAVIS,	Orange, N. J.
ELLEN CRAFT,	London.
CAROLINE F. PUTNAM,	Virginia.
AMY POST,	Rochester, N. Y.
PHEBE H. JONES,	Albany, N. Y.
SARAH H. PEIRCE,	Bristol, Pa.
ELIZABETH M. POWELL,	Poughkeepsie, N. Y.
MARY W. POST,	Westbury, L. I.
CAROLINE E. FROTHINGHAM,	New York.
ANNA RICE POWELL,	New York.

CHRISTIANITY AND REFORM.

ADDRESSES upon the "RELATION OF CHRISTIANITY TO REFORM," under the auspices of the REFORM LEAGUE, of this city, will be given by WENDELL PHILLIPS, JULIA WARD HOWE and Rev. WILLIAM HENRY CHANNING, in APOLLO HALL, on Sunday evening, April 10th. LUCRETIA MOTT will also be in attendance, and, it is hoped, will address the meeting.

REMOVAL.

THE office of THE STANDARD will be removed, May 1st, to new and eligible quarters at No. 696 BROADWAY, corner of Fourth street. Its rooms will also be the office of THE REFORM LEAGUE of this city.

THE COMMEMORATIVE MEETING.

A COMMEMORATIVE Meeting, under the auspices of the American Anti-Slavery Society, will be held in this city, in APOLLO HALL, corner of Broadway and Twenty-eighth street, on SATURDAY, April 9th, commencing at 10 o'clock, A. M. There will be many distinguished speakers in attendance. Hymns written for the occasion by Rev. JOHN T. SARGENT, and (probably) JOHN G. WHITTIER, will be sung. Mr. SIGISMOND LASAR will conduct the musical exercises.

We scarcely need remind our readers that this will be a meeting which none who can possibly arrange to attend, will want to miss. Crowning successfully the work to which the Society has so long been dedicated, it will have a deep significance the full scope of which it is difficult at once to realize. Both to those who were the Society's adherents in the early and stormy days, and to those who never have blessed themselves by sharing in the labors of the Anti-Slavery struggle, but who will now wish to know more concerning it, the commemorative meeting will possess great interest.

Without special invitations, all members and friends of the American Anti-Slavery Society, are most cordially invited to attend. Come one, come all!

In the evening, in the same hall will be held a commemorative Social Reunion of members and friends of the American Anti-Slavery Society, with social interchange, brief addresses and music. Among those who may be expected to speak will be WENDELL PHILLIPS, Hon. GEORGE W. JULIAN, FREDERICK DOUGLASS, (probably) Rev. WILLIAM HENRY CHANNING and Mrs. JULIA WARD HOWE. A poem written for the occasion will be read by Mrs. HOWE. Congratulations upon past triumphs will be exchanged,—with inquiry as to what remains to be done to eradicate the caste spirit which survives slavery; to cooperate for the continued publication of THE STANDARD, and the preservation of its nucleus, for beneficent, humanitarian, reformatory work. The occasion will doubtless call together many old-time co-workers in the cause of freedom from different parts of the country. Apollo Hall is one of the most beautiful, commodious and eligibly located in the city. The Broadway and University Place, and the Thirty-fourth street cars, pass it. It may also be very easily reached by the Sixth, Seventh, Fourth and Third avenue cars, and by the Fifth avenue omnibuses.

PHILADELPHIA FEMALE ANTI-SLAVERY SOCIETY.

THE thirty-sixth and last Annual Report of the Philadelphia Female Anti-Slavery Society, from the pen of MARY GREW, we present to our readers this week. Like those which have preceded it, it possesses special historical value, and teaches an important lesson for future workers for the well-being of mankind. Those who will hereafter study the history of the Anti-Slavery movement in this country, will find in Miss Grew's extended and comprehensive series of Reports probably a more complete and accurate record of the most important events connected therewith, than in any other documents to which they may turn for information.

The adjourned Annual Meeting of the Society was held on Thursday of last week, and was fully attended. The occasion was one of much interest and its important and gratifying significance seemed to be realized by all. LUCRETIA MOTT presided and spoke briefly, with deep emotion. Her impressive words, as well as the very fitting and eloquent closing remarks by MARY GREW, will long be remembered by all who were so fortunate as to listen to them. Among the Anti-Slavery Societies none has been more steadfast and efficient than this which has just closed its prolonged and successful career. The minutes of the Annual Meeting we print in another column, and some additional account of the meeting will be found in our Philadelphia correspondence.

HON. GEORGE W. JULIAN.

THE contest against the Hon. GEORGE W. JULIAN in the Fourth Indiana District continues, and as the time for his renomination approaches, the opposition, on the part especially of such copperheads as are fighting against him in the guise of "conservative" Republicanism,—increases in violence and unscrupulousness of assertion. We are very glad, however, to observe indications that Mr. JULIAN will be renominated next week. If renominated he will doubtless be reelected. The rank and file of the voters of his District, who have so long honored themselves and rendered signal service to the country at large, by retaining him at the post of duty in Congress, manifest no desire to change. Their verdict, we presume, will be, as hitherto, decisively in his favor. One method chosen by his enemies to insure Mr. JULIAN'S defeat was the absurd attempt to array the prospective colored voters against him. One deceived colored man was tempted to engage in the infamous business, but with results very discouraging to himself, and to those unscrupulous whites whose tool he consented to become. The following resolution, which we take from a series recently adopted at a large meeting of colored citizens at Newport, Ind., gives the best possible answer to such a movement to tamper with the colored people by political tricksters:

Resolved, That in Hon. Geo. W. Julian, we recognize the life-long principles of human liberty, and pledge to him our united support; and that we are glad of the privilege of thus, in a practical way, testifying our gratitude to him.

THE SIXTEENTH AMENDMENT.

EACH advance step renders easier every succeeding one. The adoption of the Fifteenth Amendment prepares the way for a Sixteenth. All hail! the auspicious hour. All friends of impartial freedom, and of a true Republic, should seek earnestly the initiation and adoption of a Sixteenth Constitutional Amendment, which shall guarantee to the women of America equal political rights with men. Every argument by which the ballot can be properly claimed for men is equally applicable to women. Let justice be done, and the ideal Republic which shall know no political distinctions on account of race or sex be attained right speedily!

RATIFICATION OF THE FIFTEENTH AMENDMENT.

THE Colored Citizens of New York will celebrate the adoption of the Fifteenth Amendment to the Constitution of the United States, by a Grand Procession and Public Meeting at Cooper Institute, on Friday, April 8th, 1870.

The meeting at Cooper Institute in the evening, it is expected, will be addressed by WENDELL PHILLIPS, FREDERICK DOUGLASS, A. M. POWELL, Rev. Dr. CHEEVER, Senator REVELS, Hon. R. E. FENTON, and others.

The exercises of the meeting will open with a represention of Slavery and Freedom by Tableaux under the charge of a Committee of Ladies.

WE delay THE STANDARD a mail later than usual this week in order to present to our readers the full text of the official Proclamation announcing the ratification of the Fifteenth Amendment, and to give the definite date of the Commemorative Meeting and Social Reunion of the members and friends of the American Anti-Slavery Society.

THE STANDARD.

The Belvidere (N. J.) Apollo says:

"As we have before said of the ANTI-SLAVERY STANDARD, it has filled a place in the newspaper world occupied by no other. Its high moral tone and independent status, fine literary ability; chaste, and choice taste, and its pure, free Radicalism, give it rare value; and we hope it may be continued as the standard-bearer of reformatory interests of the country and world."

[From the New Orleans Standard].

After the Fifteenth Amendment has been proclaimed as having been adopted, by the President of the United States, the ANTI-SLAVERY STANDARD will be published in another form, and "National Anti-Slavery" will be dropped from the heading. That noble paper has done good work for the last thirty years, and the true friends of the negro have become so attached to it that it would be very difficult for them to live without it. We hope ample success will crown the new change.

[From the Yates County (N. Y.) Chronicle].

THE NATIONAL ANTI-SLAVERY STANDARD, which has long been an advanced radical sheet in the interest of the colored race, proposes as soon as the Fifteenth Amendment is proclaimed to drop the "Anti-Slavery" portion of its title and hereafter devote its endeavors to the eradication of caste, to the protection of the rights of all races and classes suffering under disabilities by reason of law or public prejudice. It will advocate the cause of the Indians, the Chinese and Woman Suffrage. It has always been an able paper, of high literary and intellectual merit, and therefore, interesting to the general reader independent of its special ideas. Aaron M. Powell is to continue its editor, and Wendell Phillips its regular contributor. Most of the ablest lights among the eminent reformers of the day will also be occasional contributors.

PERSONAL.

Rev. William Henry Channing will give the next lecture in the Horticultural Hall series, Boston, on Sunday afternoon next. His subject will be "The Church of Universal Unity." The succeeding lecture, April 10th, will be by Rev. William J. Potter, of New Bedford. The last lecture of the very interesting and successful course will be given by Wendell Phillips, April 17th.

Miss Marwedel's Horticultural School for girls, to be located at Oakland Farm, Brentwood Station, Long Island, will be opened, April 15th. Miss Marwedel will soon issue a new prospectus with full particulars. Though the location has now been fixed upon she is in need of some additional pecuniary cooperation, for furniture, implements, etc. All who will take shares ($5 each) will confer an immediate favor upon her, facilitate her laudable work, and in time doubtless receive the money back again, if desired. Any contributions in aid of her enterprise may be sent to our care.

Grace Greenwood, writing to the N. Y. *Tribune* of a meeting in Washington, where the Cuban Gen. Quesada, with some officers of his staff, were present, says:

"In answer to a question put by your irrepressible correspondent, as to their possible granting of suffrage to women at some future day, the gallant soldier somewhat astonished his audience by stating that, at a recent election, some of the heroic Cuban ladies, seeing there was nothing in the Constitution to forbid, walked quietly to the polls and deposited their ballots as citizens, and their votes were held good. Long live the Queen of the Antillies. I hope, however, I have not divulged something that will cause the *Tribune* to switch off the Cuban track altogether."

The *Springfield Republican* says:

"The annual migration of authors and artists to Europe is beginning. Miss Alcott and her sister are waiting in Boston for the lading of the fruit-vessel that is to carry them up the Mediterranean to Messina, and there leave them to make their way to Sorento. The task of completing her 'Old-Fashioned Girl,' in time for publication, next week, has made Miss Alcott ill invalid again, and she is looking forward to a milder climate in hope of restoration to health. The first edition of her book will be 10,000 copies, nearly all sold in advance. Col. Higginson's trip to Europe will probably begin in April and end in July—a short vacation for one who works so industriously with pen and voice. It will be his first visit abroad, where he has, however, not a few readers and friends."

A Boston correspondent of the New York *Tribune* says:

"Mr. Martin Milmore, our leading resident sculptor, has but just begun the small clay model for the horse in his equestrian statue of Col. Shaw, the commander of our first colored regiment and the hero of Fort Wagner; but the idea in the artist's mind is complete, and doubtless the finished bronze will before many months adorn the terrace of the State-House. The rough sketch in clay of the horse seems to me exceedingly spirited. Mr. Milmore is engaged also upon busts of Wendell Phillips, Henry Wilson, George S. Boutwell, and Oliver Ditson, our veteran music publisher, and upon a statuette of Mr. Amos A. Lawrence. But of all the works I saw in my visit to the artist's studio, nothing impressed me so favorably as a design for a group for the front of a life insurance building, embodying in a very striking manner the idea of production to the widow and the orphan. There is a wonderful combination of imagination, grace, and strength in the design, and the city will be fortunate which secures the statue among its ornaments.

"Mr. E. T. Billings has finished a portrait of Wendell Phillips as he stands before an audience, for the Mechanic's Hall at Worcester, which is becoming quite a gallery of portraits of the eminent Americans of our own day."

A Washington correspondent of the Philadelphia *Press*, March 17, writing of Senator Revels' speech relates the following incident:

"Many incidents occurred during this memorable afternoon of invaluable importance to the newspapers, and it is to be hoped that nothing will be lost. After the Senate was packed with humanity it happened that two colored bishops arrived from far away. What could be done for Bishop Paine of Ohio, and Bishop Brown of Virginia, when there was not standing room for a fraction of nothing at all? Should these men come so far, even in sight of the beloved fruit, and then see it hang as high as the forbidden grapes? In the dilemma cards were sent in to Senator Sumner and he hastily came to the rescue. There was room on the Senate floor, and the only room to be found within the chamber. But the law prescribes who shall have the honor of standing on this anointed place, and unfortunately for the two men it did not include bishops. But it has often happened that Senators shut their eyes when going into dangerous places, and lead their friends whithersoever they choose. Everybody knows that Senator Sumner is a stickler for law and etiquette, but when has his noble heart refused to hear the colored man's cry? Two bishops, and Senator Sumner said 'come in!' But an obstruction came from an unexpected source. A doorkeeper interposed the savage arm of the law. Senator Sumner bowed his head and retired to the gloomy fastness of his den, and left the bishops to perish outside in the cold. But the stony heart of the doorkeeper was touched. He wanted to oblige the bishops, and at the same time keep within the letter of the law, so he went to the Vice-President and laid the whole matter before him. Without hesitation, Schuyler Colfax shouldered the responsibility of the whole proceeding, and the doorkeeper, with the Vice-President's help, broke the obnoxious law, and the two bishops came out triumphant. There is scarcely a day when the Senate is in session that this law is not transgressed, but, nevertheless, Senator Revels was pained, and had his opinion been asked at the time he would have replied as he did the following morning: 'Much as I honor these excellent men, I cannot break the slightest law for these are the safeguards of the country.'"

Our Boston Correspondence.

NO. CCLXX.

BOSTON, March 28th, 1870.

THE commercial advantage of advertising has come to have an application, in this city, that our Puritanical fathers never dreamed of. In the old days, when the civil magistrate took an active interest in securing a full attendance on the two Sunday services, and when absence from "the sanctuary" was punished by fine and imprisonment, we may suppose that the churches were well attended. Even long after these penalties were disused, the regular sermons and the Thursday "preparatory lecture" were frequented as matters of course, from a persuasion that religious duty required it, quite irrespective of edification actually derived either from prayers or sermon. Of late, however, it has been found needful in this city, by ministers of all denominations, to have the regular Sunday services advertised, with specification of preacher and subject; so that now there is a regular appearance of half-a-column of notices of this sort in the Saturday evening papers; and those who fail to make this provision may expect a meagre attendance.

THE HORTICULTURAL HALL LECTURE

yesterday afternoon was given by John S. Dwight, editor of the *Journal of Music*; and his subject was, "Music in relation to Culture and the Religious Sentiment.

Music in this country, he said, came in with the Conquerer. This he explained to mean that a love for the highest kind of music here accompanied the advent of the class of ideas commonly called transcendentalism; those ideas of spiritual independence, self-reliance, dignity of human nature, insignificance of creeds compared with true life and practice, social justice, equal rights and opportunities to all men, which from the time of Channing began to quicken the thought and conscience of the young republic. It was a significant fact that the interest here in Beethoven began at the same moment with the interest in Emerson, and notably in the same minds. He did not claim the exclusive credit of the impulse given to music in those early days for Channing and Emerson, but it was, nevertheless, sigaificant that the free-thinking and idealistic class was so largely implicated in the movement. The great music came in then because it was in full affinity and sympathy with the best thoughts stirring in fresh, earnest souls. The unsatisfied, deep want that shrunk from the old puritanic creed and practice; that sought a positive soul's joy, instead of abnegation; that yearned for the "beauty of holiness" and for communion with the Father in some sincere way of one's own, without profession; that kindled with ideals of a heaven on earth, and of a reign of love in harmony with nature; found just then and here unwonted comfort, courage and expression in the strains of the divine composers, of which we were then getting the first visitations.

Our early experiments in introduction of the highest style of music were made more than thirty years ago, in the Odeon, a renovation of the old Federal street Theatre. The members of the Brook Farm Association took a special interest in this movement, and not only did numbers of them gladly walk seven miles in and seven miles back to attend the Odeon concerts, but they established a "Mass Club" among themselves, using the best works written for the service of the Roman church, and finding the music quite innocent of the creed. Music, too, held its proper place in the publications of the idealists of that time, in the *Harbinger*, the *Dial*, and the writings of Margaret Fuller; and the readers of these were helped to appreciate the noblest harmonies of the old world. Beethoven seemed to strike the key-note of that age, and Haydn, Mozart and Bach also attracted those who were called "disciples of the newness." It was fortunate that with the casting adrift of old authorities and creeds this harmonious element came in, helping to save radicalism from becoming mere negation and destructiveness.

So much, Mr. Dwight said, was introductory. What he desired to show was the importance of music to our people as culture and as religion. He urged the civilizing agency of music in common education, and pointed out the special need of such an influence in this nation to check party-spirit and sordidness, to tone down our self-asserting and aggressive manners, and round off our offensive angularities of character. Music can magnetize men into a harmonious mood. There comes from it a sort of atmospheric culture, putting the nerves in tune, warming the heart, giving elasticity of spirit, and disposing each to fill his place cheerfully and unobtrusively, forgetting self in the harmonious whole. This civilizing, educating influence of music on the community might be helped by judiciously arranged free concerts in the open air; not the brutal bray of everlasting brass, but such selections as, while giving present pleasure, were suited to lead the popular taste up higher. So, too, great public festivals and jubilees, if kept free from froth and noisy clap-trap, would be instructive and refining; and we had already seen the important part performed by appropriate music of the highest class in meetings of commemoration of great events and noble persons; as when the character and work of Humboldt were to be honored—the Cretans helped—the Proclamation of Emancipation celebrated.

Between Puritanism and coarse indulgence, Mr. Dwight said, our people have missed much of the grace and charm of life. Our business men waste their lives in imitating steam-engines. We are slaves of our theory of enterprise. All that is not business, or politics, or religion, we count waste of time. We lack spontaneity. We know not how to be free and happy in our work. In these matters he thought a good lesson might be learned from our German fellow-citizens. What we call society is aimless, unedifying and fatiguing. Meetings for the practice of the best music would give a motive and an object, besides furnishing the social and genial spirit that we need.

Under the head of the relation of music to religion, Mr. Dwight said—Religion refuses to be questioned; no one has a right to catechise it, or compel it to wear a badge. Religion and authority are radical contradictions. If religion be not free, it must be more or less a sham. Nevertheless, religion longs for expression, and it is best expressed by music. Music is the natural language of the religious sentiment; it has no acquaintance with doubt or unbelief; it has no negations; all its forms are positive; it cannot be sectarian; it respects the privacy of every soul; it cannot be gross or corrupting.

All great music, Mr. Dwight thought, whether written for church, concert or theatre, was equally religious. It knew no doctrine, but it knew love, hope, joy and faith, and it made the week-day as good as the Sunday. Music was one of the ways of knowing God. Who that heard Beethoven's symphonies could doubt of immortality? It was true that artists were often but indifferent church-goers; but their art was religion.

These are of course but fragments of Mr. Dwight's discourse, which occupied more than an hour and a half, and which was heard by a large audience, in spite of the storm. Rev. William H. Channing is to speak next Sunday afternoon.

The concluding lecture of the opposition course called

CHRISTIANITY AND SCEPTICISM

has been given, in two parts, by Prof. Noah Porter of Yale College. The subject, "The argument for Christianity complex and organic," was begun last evening in the Shawmut church, and closed this afternoon in Dr. Kirk's church in Ashburton street. The method of treating this subject was the following:—

Christianity, as we find it in the New Testament, claims to be superhuman and supernatural. The argument in supporting this claim is founded on three prominent features, viz., Christianity as a History, Christianity as a Truth, Christianity as a Life. The speaker proposed first to describe each of these features as presented in the New Testament; second, to show how far these features show Christianity to be supernatural when considered apart and when considered jointly in their mutual dependence and cumulative strength; third, to inquire how far this evidence has been weakened or set aside by the assailants of Christianity.

It was a matter of course that, in this lecture, the word Christianity should be confined within the sectarian limitations favored by the speaker, and also that objectors to these limitations should be styled "assailants of Christianity."

The subject was opened in a very sermon-like manner, dealing largely in wholesale assertion. Much stress was laid on the fact that the verbal and written statements of the first Christians were accepted and believed as a true and accurate history, without question of the supernatural incidents included in them; that the writings make a history as well accredited as other histories, even apart from the claim of inspiration for them; and that this faith, and the observances founded on it, have continued to find a wider acceptance even to the present time.

Looking at Christianity as truth or doctrine, that is to say as teaching a personal God, who would likewise be a forgiving Father on certain conditions, and a state of guilt in all men quite helpless and hopeless unless they were rescued from it by some one other than the Father, the lecturer assumed that these truths vindicate and justify a supernatural element in the system,—and that doctrine combines with history to compel belief in the Christian miracles. Since these miracles have served the purpose intended, there is no probability of their repetition and no necessity for it.

Finally, the unsurpassed ethics of the Christian system, including the love of all men as brethren and the forgiveness of injuries, strengthen our conviction of the supernatural character of a system so admirable. The ethics are enforced by the doctrine and vitalized by the history; they make, together, a triple demonstration; and the working efficacy of the whole is so admirable, that *even if this force were fiction*, said Prof. Porter, *the world would have need of it still.*

Discourse No. 1, of which I have here given a brief abstract, was rehearsed, at an hour's length, before the lecturer's second audience, Monday afternoon, and he then proceeded three-quarters of an hour more to notice and reply to certain objections judiciously selected from those made by men whom he called "modern rejectors of Christianity."

Some of these objections were from the side of materialists and necessitarians; to these he gave sound answers, pouring a parting broadside into Huxley, Bain and Spencer, who had been peppered so thoroughly by his predecessors in the course.

Another class of objections Prof. Porter called "frivolous." Some of them were really so, and all of this last description were successfully answered. In most, however, of the cases of objection that he noticed, his statement was vitiated either by unfair statement of his opponent's case, or unreasonable and unfounded assumptions in reply; and the most telling objections to the system for which he is trying to monopolize the name "Christianity" were left out of sight altogether.

Besides this pretence of answering objections, Prof. Porter insisted very much on certain questions which, he maintained, the objectors in this case were bound to answer. About half these, I should think, could immediately and efficiently be answered; while the other half, though as difficult to reply to as vast numbers of the inquiries made by children of their parents—or as difficult as Prof. Porter would find similar questions about the Salem Witchcraft—were not of a nature fairly to require an answer.

It has seemed strange to me that these lectures, free to everybody, got up with so much pretension, and so largely advertised, have not been attended by more people. Prof. Porter's evening discourse had decidedly the smallest audience of the evening series, and in the afternoon lecture, the grand closing performance, the house was certainly not more than half full. That most of the discourses have been rather dull does not account for this falling off, since the class of people for whom they were intended are accustomed to dull sermons. The failure of the orthodox public to give to these lectures the éclat of a crowded attendance, even in a case where their ministers had so elaborately prepared for a sensation, is noteworthy, and gives a not very lively prospect of remunerative sale for the volume in which, it is announced, the series of lectures is to be printed. There is consolation, however, in the thought that a few individuals among these projectors are well able to bear the expense of printing and giving away this volume, and the laudation it will of course receive from a portion of the sectarian periodical press may make the investment seem a paying one.

The prominent and striking lesson of this course is that its lecturers, chosen from the ablest partisans of orthodoxy in the New England Colleges and Theological Seminaries, have found it prudent to choose for assault, among the ideas which they call "unbelief" or "infidelity," those which are coarse, gross and irrational, leaving for the most part untouched such inculcations of religion as declare it accordant with reason. The chief exception to this rule is that large attention has been given to the subject of miracle by many of the speakers; and here a signal failure was manifest, for not only did the advocates of the orthodox view fail to make out their case, (otherwise than by assertion), but the course was divided against itself, one of the lecturers distinctly taking the *rational* ground, and maintaining that the acts classed as miraculous were *not* counteractions of nature, but regular operations under natural law. With this exception (and one or two cases where the position of the opponent was barely touched upon, yet in touching misrepresented), this course of six or seven sermons and ten lectures has not even brought up for criticism the representations of religion made by Theodore Parker and his successors in one of the Congregational churches of this city, nor by Mr. Alger in the Music Hall, nor by Mr. Connor in Horticultural Hall, though all these have, for years past, been freely stigmatized as "infidelity," and though one of the professed objects of this course was to meet, expose and counteract, the "later forms of infidelity."

NORTH.

templating the glorious triumphs which the latter years have brought. These have seen more than they ever expected to behold, and it seems most gratifying that so many who have labored from the very beginning of the work, could be present on this occasion, to witness the disbanding of a society which has been so faithful and efficient in the service of justice, freedom and humanity.

Lucretia Mott, president of the Society, occupied the chair, and her few remarks in calling the meeting to order indicated her deep feeling of praise for the great work that has been accomplished.

The central object of attention was the annual Report, read by Mary Grew. This admirable and highly interesting document will be laid before your readers, and they will be able to bear witness to its excellence and value. This is the thirty-sixth annual Report of the Society, and the thirty-fourth in successive years that Mary Grew has prepared and read. Think of it! Rare and marvellous circumstance! I can believe that she must hail with joy the period of rest. But some people do not look for rest, and when their labors are finished in one department of duty and usefulness, they are ready to enter others with cheerfulness and zeal.

After the reading of the Report remarks were made by Dr. Henry T. Child, Alfred H. Love, Robert Purvis, Aaron M. Powell and Edward M. Davis. These added greatly to the value of the meeting and the interest and entertainment of the occasion, and seemed in many respects like the echoes of the past, reviving in our minds the old impressions, the anxieties of dark hours, the recollections of pleasing association, and the varied incidents that crowded the years made eventful by the struggle between freedom and slavery. Robert Purvis mentioned a number of pleasant and interesting circumstances connected with his early experience, especially relating to the formation of the American Anti-Slavery Society, which called forth from Lucretia Mott kindred personal reminiscences, Edward M. Davis spoke in his accustomed vein, with the freedom and familiarity of parlor talk, and a natural propensity to present the topic in a cheery way. In recalling the past in his anti-slavery experience it was quite pardonable in him to introduce the inevitable question of finance, for he and it were wedded in the conflict. No one knew that phase of the work better than he. His allusions were replete with pleasantry. Aaron M. Powell, for whose presence we were grateful, introduced many branches of the question in his earnest and excellent remarks, which were listened to attentively. While adverting happily and thankfully to the work achieved, his words were forcibly suggestive of what yet remains as objects for our endeavors. Especially valuable were his remarks concerning the efficacy of moral means in promoting the anti-slavery reform, and in consummating the progress of sentiment that led to the grand triumph. The inestimable worth and unfailing effect of this moral power he sought to impress upon the young among the audience, and which other speakers also referred to in an impressive manner. In calling attention to the questions that yet claimed the heed of philanthropists and humanitarians, and reformers in a broad and general sense, he took occasion to notice the tone of newspapers in regard to colored people, and spoke of the few, very few Republican journals that manifested a truly liberal and just spirit towards this class of our fellow citizens while advocating "amnesty" and "conciliation" for the Rebellious Southern whites. It is evident that the prejudice against color prevails to a formidable extent, and if the spirit of oppression and persecution is not so obvious now as hitherto, there is great lukewarmness shown in reference to the well being of these people, and a shameful indifference in regard to the removal of the disabilities that too generally annoy and oppress them.

A resolution was presented to the meeting by Sarah Pugh, proposing that the thanks of the Society be tendered to Mary Grew for her faithful and unremitting labors during a long series of years. This was heartily and unanimously adopted. In returning thanks for this evidence of appreciation on the part of the Society, Miss Grew spoke most beautifully and impressively. Her words were particularly apt and befitting, which I would like to give you verbatim; but then I could not give the tone, the manner, the surroundings, that contributed to give effect and force to the circumstance, filling every heart with a sense of its beauty and solemnity.

An interesting part of the proceedings was the reading of the first recorded minutes of the Society. All the books in which the doings of the Society are recorded from its establishment were placed on the desk for the inspection of the curious.

W.

THE INDIANS WITH "FRIENDS."

A MEETING on behalf of the Indians, of a deeply interesting character, was held on the evening of the 25th ult., at the Friends' Meeting House, corner of Fifteenth street and Rutherford place, in this city, at which a delegation of the Cherokee Indians, who are now on a visit East to look after their treaty rights, were present.

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W. P. T.

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Our Philadelphia Correspondence.

PHILADELPHIA, March 27th, 1870.

THE final meeting of the Philadelphia Female Anti-Slavery Society was held on Thursday last. The occasion was one of deep and solemn interest. The place chosen for this meeting was a hall in the Assembly Building, where the friends of the good cause of freedom during many years have met from time to time, and which seems almost like a hallowed place in their recollection. The meeting was largely attended, and every place seemed to be occupied. It was pleasant, delightful, to see the anti-slavery friends and co-workers, old and young, once more gathered together, no longer filled with anxiety and forlorn hope, or troubled with all dread emotions concerning the condition and fate of the American slave, but grateful for the new order of things that prevails, and filled with a rejoicing spirit in contemplating the glorious triumphs which the latter years have brought. These have seen more than they ever expected to behold, and it seems most gratifying that so many who have labored from the very beginning of the work, could be present on this occasion, to witness the disbanding of a society which has been so faithful and efficient in the service of justice, freedom and humanity.

Lucretia Mott, president of the Society, occupied the chair, and her few remarks in calling the meeting to order indicated her deep feeling of praise for the great work that has been accomplished.

The central object of attention was the annual Report, read by Mary Grew. This admirable and highly interesting document will be laid before your readers, and they will be able to bear witness to its excellence and value. This is the thirty-sixth annual Report of the Society, and the thirty-fourth in successive years that Mary Grew has prepared and read. Think of it! Rare and marvellous circumstance! I can believe that she must hail with joy the period of rest. But some people do not look for rest, and when their labors are finished in one department of duty and usefulness, they are ready to enter others with cheerfulness and zeal.

After the reading of the Report remarks were made by Dr. Henry T. Child, Alfred H. Love, Robert Purvis, Aaron M. Powell and Edward M. Davis. These added greatly to the value of the meeting and the interest and entertainment of the occasion, and seemed in many respects like the echoes of the past, reviving in our minds the old impressions, the anxieties of dark hours, the recollections of pleasing association, and the varied incidents that crowded the years made eventful by the struggle between freedom and slavery. Robert Purvis mentioned a number of pleasant and interesting circumstances connected with his early experience, especially relating to the formation of the American Anti-Slavery Society, which called forth from Lucretia Mott kindred personal reminiscences, Edward M. Davis spoke in his accustomed vein, with the freedom and familiarity of parlor talk, and a natural propensity to present the topic in a cheery way. In recalling the past in his anti-slavery experience it was quite pardonable in him to introduce the inevitable question of finance, for he and it were wedded in the conflict. No one knew that phase of the work better than he. His allusions were replete with pleasantry. Aaron M. Powell, for whose presence we were grateful, introduced many branches of the question in his earnest and excellent remarks, which were listened to attentively. While adverting happily and thankfully to the work achieved, his words were forcibly suggestive of what yet remains as objects for our endeavors. Especially valuable were his remarks concerning the efficacy of moral means in promoting the anti-slavery reform, and in consummating the progress of sentiment that led to the grand triumph. The inestimable worth and unfailing effect of this moral power he sought to impress upon the young among the audience, and which other speakers also referred to in an impressive manner. In calling attention to the questions that yet claimed the heed of philanthropists and humanitarians, and reformers in a broad and general sense, he took occasion to notice the tone of newspapers in regard to colored people, and spoke of the few, very few Republican journals that manifested a truly liberal and just spirit towards this class of our fellow citizens while advocating "amnesty" and "conciliation" for the Rebellious Southern whites. It is evident that the prejudice against color prevails to a formidable extent, and if the spirit of oppression and persecution is not so obvious now as hitherto, there is great lukewarmness shown in reference to the well being of these people, and a shameful indifference in regard to the removal of the disabilities that too generally annoy and oppress them.

A resolution was presented to the meeting by Sarah Pugh, proposing that the thanks of the Society be tendered to Mary Grew for her faithful and unremitting labors during a long series of years. This was heartily and unanimously adopted. In returning thanks for this evidence of appreciation on the part of the Society, Miss Grew spoke most beautifully and impressively. Her words were particularly apt and befitting, which I would like to give you verbatim; but then I could not give the tone, the manner, the surroundings, that contributed to give effect and force to the circumstance, filling every heart with a sense of its beauty and solemnity.

An interesting part of the proceedings was the reading of the first recorded minutes of the Society. All the books in which the doings of the Society are recorded from its establishment were placed on the desk for the inspection of the curious.

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AFFAIRS IN NORTH CAROLINA.

SALISBURY, N. C., March 26th, 1870.

A. M. POWELL,—*Dear Friend:*—I notice in last week's issue of THE STANDARD an extract of Gov. Holden's proclamation of the 7th inst. giving the recent outrages committed on white and colored loyalists of this State; but I find no notice of the individual characters of those outraged. The rebels have always endeavored to cover up the atrocity of these crimes by alleging that those upon whom they were committed were low, mean persons, and that the enmity against them arose not from any political course they had taken, but from some injury they had done or threatened to do those by whom they were assailed.

But this argument has been refuted, and the true intent and purpose of these masked bands, exposed by the hanging of Wyett Outlaw on the 26th of February last, in Graham, Alamance County, this State. Mr. Outlaw was a colored citizen of Graham, and an industrious and energetic man, and was beloved and esteemed by all the respectable citizens of the place. Being a wheelright by profession, he made an honorable and independent living, which gave him greater influence among his people than many others of equal ability. He was obliging and generous with his neighbors, and in all his dealings he was known to be strictly honest. In Graham he had gained the respect, not only of those who were interested in the general welfare of the colored people, but also those who were the greatest enemies to their interests. He was the representative man of the colored people of Alamance, and was always sent by them to their Conventions.

If these masked bands, these midnight assassins, which are degrading the State of North Carolina, are only concerned about those low, mean, despicable members of society like themselves, why then did seventy-five or a hundred surround Wyett Outlaw's house on the night of the 26th of February last, and brutally drag him from his bed and hang him till he was dead on a tree in front of the Court House, on the public square? Had he wronged them in any way; had he been a disturber of the peace; or had he been a man of poor repute, then they might have had some reason for the outrage. But Mr. Outlaw had taken one misstep. He had espoused the cause of his people, stood up for the Republican party, which gives the key for the tragedy. During the late Presidential campaign no man did more in the above-named county to consolidate the colored people for the republican ranks, than he. How long this state of affairs shall remain is not known, but we hope that Gov. Holden will use his utmost power to protect the innocent and bring these lawless bands to justice.

I write this because I fear there are many persons in the North who are inclined to believe that the rebels are represented to be worse than they are, and that these organizations known as the K. K. are not doing the damage that they are said to do. Yours respectfully,

MATTHEW ANDERSON

LECTURE BY MISS HIGHGATE.

WE are indebted to a correspondent for the following account of Miss Edmonia G. Highgate's lecture on Sunday evening, March 20th:

To the Editor of the Standard:

The commodious Zion Church was over-crowded on Sunday evening last on the occasion of Miss Highgate's address. The pastor, Rev. Mr. Butler, introduced the lecturer in fitting terms, giving an account of his meeting with her at various places during the war in the slaveholding States, where it was exceedingly dangerous for any man or woman to be found who was known to be interested in the people for whom Miss Highgate was laboring.

The address was entirely extemporaneous, occupying over an hour in the delivery. It recounted the work of the self-sacrificing persons who have left home and friends in the North to work for the elevation of a lately enslaved and still oppressed people, the condition of the Freedmen past and present, the state of feeling in the South, and the requirements of the hour in respect to these subjects. The account of the eagerness of the poor victims of selfishness for knowledge, the sacrifices which they are willing to make to acquire it, and the many instances of noble generousity displayed by them towards each other and towards their teachers was very interesting. Many touching incidents were related in the speaker's peculiarly moving manner which brought heart-dews to all eyes. Some relations of fiendish cruelty from slavery-hardened rebels, particularly a graphic description of the demoniacal murder of Col. Crone by the prince of hate-frenzied wretches, Yerger, made the hot blood boil so that it was difficult to keep it within the bounds of a "virtuous indignation." There was nothing sensational in Miss Highgate's manner; no straining after high-wrought effects. All was simply, unostentiously told, yet with a grace, a depth of feeling, and effectiveness of musical intonation that touched the inmost soul. Miss Highgate, in her public addresses, as in her noble work in the South, appears to be entirely forgetful of self, and only earnestly desirous to accomplish something for the benefit of those to whose interests she is devoted. Were she a self-seeker she might easily rival in popularity the most effective of our known public lady speakers. As it is she deserves a more public hearing and a more general appreciation than she has yet received in this city. She surely ought to have as handsome a recognition here as she has lately received in Boston. Rev. Mr. Butler informed the audience that one of our city dailies had announced the certainty, and another the probability of Miss Highgate's recent election as State Librarian of Mississippi.

MASS. CONVENTION OF THE AMERICAN WOMAN SUFFRAGE ASSOCIATION.

NEW YORK, MAY 11TH AND 12TH.

A MASS CONVENTION for the advocacy of WOMAN SUFFRAGE, under the auspices of the AMERICAN WOMAN SUFFRAGE ASSOCIATION organized in Cleveland, Nov. 24, 1869, will be held in the city of New York during Anniversary week in STEINWAY HALL, commencing May 11, 1870, at 10 A. M., and continuing morning, afternoon, and evening, May 11th and 12th. To be followed by a meeting of the Brooklyn Equal Rights Association at the Academy of Music in Brooklyn on the 13th inst., morning, afternoon and evening.

Rev. Henry Ward Beecher, as President of the AMERICAN WOMAN SUFFRAGE ASSOCIATION, will deliver the opening address.

The following eminent advocates of the movemen have already engaged to address the Convention.

HENRY WARD BEECHER,	T. W. HIGGINSON,
GEORGE WILLIAM CURTIS,	GILBERT HAVEN,
JULIA WARD HOWE,	OLIVER JOHNSON,
WM. LLOYD GARRISON,	JAS. FREEMAN CLARKE,
MARY A. LIVERMORE,	REBECCA V. LONGLEY,
ROBERT COLLYER,	JOHN WHITEHEAD,
LUCY STONE,	HANNAH M. T. CUTLER,
HENRY B. BLACKWELL,	OSCAR CLUTE,
MARY GREW,	ADA C. BOWLES,
JAMES B. BRADWELL,	GILES B. STEBBINS,
CELIA BURLEIGH,	ELIZABETH K. CHURCHILL,
ROWLAND CONNOR,	MOSES COIT TYLER,
MARY F. DAVIS,	AARON M. POWELL,
STEPHEN S. FOSTER,	MIRIAM M. COLE,

WILLIAM HENRY CHANNING.

Other distinguished speakers are expected, and will be announced hereafter.

The friends of the cause in every State and Territory are respectfully invited to attend.

By order of the Executive Committee, Dec. 23, 1869,

HENRY WARD BEECHER, President.

MYRA BRADWELL, Corresponding Secretary.

LUCY STONE, Chairman Executive Committee.

LITERARY.

The April number of *Putnam's Monthly* is the first issued under the editorial supervision of Park Godwin. He writes as follows of his old-time associate, Mr. Bryant:

"We remember the days in which the poet was supposed to be a little too saturnine—cold, reserved, severe—some folks who were not intimate with him said, sour—but those days have passed. He has softened with the suns; his sympathies, while they have broadened, have also deepened; and his old age, hale and hearty, is yet fresh, tender, impressible.

* * * * * * * * * *

"The late venerable Josiah Quincy used to relate that he once asked John Adams how he managed to keep up his activity to so late a period of life. The answer was, that an old man was like an old horse; to get anything out of him you must keep him going all the while. That is apparently the philosophy of Mr. Bryant. The only parallel to his intellectual vigor that we now recall is the imperial Goethe—who from mere childhood, when he wrote tales and poems for his playmates, up to his eighteth year, when he had just completed the second part of Faust, never allowed a day to go without its line, never a year without its book of some kind. May our laureate go on, in the same way, to the same advanced period, and far beyond!"

In *Harper's Magazine* for April, George William Curtis pays a beautiful tribute to the late Wesley Harper, from which we quote the following:

"We are judged usually by our public successes; by the esteem of distinguished persons. But the real test of character is the feeling of those before whom we play no part. What does the nurse in the nursery think of us, or the porter in the store, or the butcher-boy? If a man's children confide in him—if all whom he employs at home and in his business feel that he is full of thought and sympathy for them as for brethren—if those who meet him perceive the charm of his urbanity, and as they draw nearer and know him better, honor and love him more and more, we may be very sure that he has the noblest human qualities, whose influence will be a possession to us forever."

OBITUARY.

MRS. ANNA TALBOT FAIRBANKS.

DIED.—At Providence, the 23d of March, Mrs. ANNA TALBOT FAIRBANKS, wife of ASA FAIRBANKS, Esq., of that city.

Mrs. Fairbanks was one of the early Abolitionists, and persevered with unflagging zeal to the end. She was born into this cause and supported in generous devotion to it by the whole circle of kindred gathered under her roof. It is but a year or two since, that we were called to record the death of her only son, worn out in the service of the Freedmen. She gave to this and kindred reforms all she had, personal effort, pecuniary aid, and social influence; ready for every sacrifice. Though tried often by illness and weary days, she was never despondent, always holding others up by her hopefulness and "sustained and soothed" herself "by an unfaltering trust."

No one of the workers in the different Reform movements can ever forget the cordial welcome of that roof, the kind care, the well-considered and judicious counsel and the untiring help. There are towns all over the North identified in the minds of Reformers with some one family name. Providence is forever linked in such grateful memories with hers.

But though thus wisely loyal to ideas, she did not neglect the present needs about her; as active in common benevolence as in the radical struggles of the hour. Our cause has reached its goal marvellously quick. But still it has consumed years enough to have us see so many of our early fellows pass on to the other side! Let us thank God that younger hands are ready to take the work he calls on us to leave.

W. P.

LYDIA IRISH.

DIED.—In the city of Philadelphia, on the 15th inst., Lydia Irish, of New Castle, Penn., widow of William B. Irish; in the 71st year of her age. Mrs. Irish was a firm friend to the Anti-Slavery cause; and her labors

Miscellaneous Department.

DEEDS, NOT WORDS.

Not forever on thy knees,
Would Jehovah have thee found;
There are burdens thou canst ease,
There are griefs Jehovah sees;
Look around.

Work is prayer if done for God,
Prayer which God delighted hears.
See beside you upturned sod
One bowed 'neath affliction's rod;
Dry her tears.

Not long prayers, but earnest zeal;
This is what is wanted more.
Put thy shoulder to the wheel;
Bread unto the famished deal
From thy store.

Not high sounding words of praise
Does God want 'neath some high dome.
But that Thou the fallen raise:
Bring the poor from life's highways
To thy home.

Worship God by doing good;
Help the suffering in their needs.
He who loves God as he should
Makes his heart's love understood
By kind deeds.

Deeds are powerful, words are weak,
Battering at high Heaven's door.
Let thy love by actions speak;
Wipe the tear from sorrow's cheek;
Clothe the poor.

Be it thine life's cares to smother,
And so brighten eyes now dim.
Kind deeds done to one another,
God accepts as done, my brother,
Unto Him.

DUST AND DISEASE.

One of the most remarkable and, perhaps, one of the most prolific discoveries of modern science, was announced and described by Prof. Tyndall in a lecture delivered at the Royal Institution on Friday last. The subject of the lecture, which was illustrated by a series of very beautiful experiments or demonstrations, was the very familiar one of "Dust and Disease;" and its object was to show the probability of an intimate connection between atmospheric dust and epidemic diseases. Everybody knows that whenever a direct ray of sunshine crosses a shaded room, its direction is made manifest by a line of apparent vapor. Looking at this vapor it is seen to consist of innumerable particles of dust which float in the atmosphere and, catching and reflecting the sunshine, are rendered visible to us. In the course of some beautiful experiments on the decomposition of vapors by light, Dr. Tyndall found it to be essential that he should get rid of this floating dust. He strained the air through a tube filled with bits of glass wetted with concentrated sulphuric acid, and through another tube filled with bits of marble wetted with caustic potash; he even made it bubble through the liquid acid and the potash solution, but still the dust particles remained in it. He tried various other ways of straining out this dust, but none of them succeeded. At length he passed the air on its way to the tube over the flame of a spirit-lamp and at once every particle of the dust disappeared. It was, therefore, organic matter, and the flame had burnt it. Passing the air a little more quickly over the flame, a fine blue cloud appeared in the tube—the smoke of the dust particles. The organic and combustible nature of these particles was a discovery, for they had hitherto been taken to be inorganic and incombustible. Air was then passed through a tube which contained a roll of platinum gauze, and it was found that when the platinum was cold the dust particles all passed through with the air, but that when it was made red-hot the dust particles were all consumed. In this case, too, when the air was forced quickly through, a fine blue cloud of smoke appeared, just as in the experiment with the spirit-lamp. An attempt was then made to burn the dust particles by the concentrated rays of a convergent mirror, but it failed; the particles flitted too quickly through the focus of the burning ray to be consumed by it. The next experiment was to put the flame of a spirit-lamp in the ray of light which was revealing the floating dust. At once the flame was seen to be surrounded by wreaths of darkness, resembling intensely black smoke. On lowering the flame beneath the beam of light the same dark masses were seen wreathing upwards. "They were at times," said Dr. Tyndall, "blacker than the blackest smoke that I have ever seen issuing from the funnel of a steamer, and their resemblance to smoke was so perfect as to lead the most practiced observer to conclude that the apparently pure flame of the alcohol required but a beam of sufficient intensity to reveal its clouds of liberated carbon." But when a red-hot poker was placed under the beam the same black wreaths came floating through. A hydrogen flame was next put under it, and the whirling masses of darkness wreathed upwards more copiously than ever. The blackness was therefore nothing but air from which all dust particles had been burned out, and which, consequently, contained nothing to catch the light and reflect it to the eye as the dust particles do. Here, however, a difficulty came in. The same effect was produced by a copper ball not hot enough to burn the dust, and by a flask filled with hot water. In this case it was found that the air was rarefied by the warmth, and as the dust particles were not heated to the same extent it dropped them and floated upwards without them. Other gases, even common coal gas carefully prepared so as to exclude the dust particles, have the same black appearance when they cross a ray which the dust-laden air renders visible, and if coal gas or hydrogen be let into the top part of a glass shade which has been placed in a sunbeam or a ray of the electric light, the line between the dust-laden air and the gas is rendered visible—where the air is, the shade will seem full of the illuminated particles, where the gas is it will appear absolutely empty. "The air of our London rooms is filled with this organic dust, nor is the country air free from its pollution." It only needs a sufficiently powerful beam to make the air appear as a semi-solid rather than a gas. Nobody could in the first instance, without repugnance, place the mouth at the illuminated focus of the electric beam and inhale the dirt revealed there. Yet we are inhaling it every moment, and the wonder is that so small a portion of it should be injurious to health.

What is the portion of this ever-present and all-pervading dust which is injurious to life? Now, it was long believed that epidemic diseases were propagated by malaria, which consisted of organic matter in a state of motor-decay; that when such matter was taken into the body through the lungs or the skin, it had the power of spreading in it a similar decay—yeast was a case in point. Why should not a bit of malarious matter operate in the body as a little leaven, leavening the whole lump? But in 1836, Cagnaird de la Tour discovered the yeast plant, which when placed in a proper medium grows and spreads and produces what we call fermentation. In the next year Schwann, of Berlin, discovered the plant independently. He also proved that when a decoction of meat is effectually excluded from common air, and supplied solely with air which has been raised to a high temperature, it never putrefies. Putrefaction, therefore, he said, came from the air, and could be destroyed by a sufficiently high temperature. Helmholtz and Ure repeated and confirmed his experiments; but the high authority of Gay-Lussac, who ascribed putrefaction to oxygen, drove chemists back on the old notion. That notion was finally exploded by Pasteur, who proved that the true ferments are organized beings who find in what we call ferments their necessary food. Side by side with these discoveries grew up the germ theory of epidemic disease. Kircher expressed the idea, and Linnæus favored it, that epidemic diseases are due to germs which, floating in the atmosphere, enter the body and produce disease by the development of parasitic life. Sir Henry Holland has favored this theory, which derives its strength from the perfect parallelism between the phenomena of contagious disease and those of life. As an acorn planted in the soil gives birth to an oak which produces a whole crop of acorns, each of which has power to reproduce its parent tree, and thus from a single seed a whole forest may spring, so a germ of disease planted in a human body grows and shakes abroad new germs, which, meeting in other human bodies with their proper food and temperature, finally take possession of whole populations. Thus Asiatic cholera, beginning in a small way in the Delta of the Ganges, spread itself in seventeen years over nearly the whole habitable world. An infinitesimal speck of small-box virus will develop a crop of pustules, each charged with the original poison. The reappearance of this scourge, as in the case of the *Dreadnought* at Greenwich, so ably reported on by Dr. Budd and Mr. Busk, is explained by the theory which ascribes it to the lingering of germs about the infected place. Surgeons have long known the danger of admitting air to an opened abscess, and abscesses are always opened by an instrument which carefully excludes the air from contact with the wound. The instrument should, of course, be scrupulously clean; but it can only be made perfectly clean in an atmosphere of dust by being made as hot as its temper will bear. This is not done, and therefore inflammation often sets in after the first operation; rapid putrefaction accompanies it, and the pus, which at first showed no traces of animal life, is now found to be full of active little organisms called vibrios. Prof. Lister, from whose letter this fact is derived contends that this astounding development of animal life is due to the entry of germs into the abscess during the first operation, and their subsequent development by favorable circumstances. Hay fever is another case in point. The celebrated physiologist Helmholtz suffers from the 20th of May till the end of June from a catarrh of the upper air-passages, and he has found that during this period, and at no other, his nasal secretions are peopled by these vibrios. They nestle in the cavities of the nose, and a sneeze is necessary to dislodge them. These are uncomfortable statements, but if the germ-theory is found to be true, it will give definiteness to our efforts to stamp out disease; and it is only by some definite efforts under its guidance that its truth or falsehold can be established. Hence Dr. Tyndall says he reads with sympathy such papers as those of Dr. Budd, of Bristol, on cholera, scarlet fever, and small-pox. Dr. Budd's imagination may occasionally tempt him to a flight beyond his facts, but without this dynamic heat of heart the stolid inertia of the Briton can never be overcome. As long as heat can warm the truth without singeing it much, as long as enthusiasm can overmatch its mistakes by unequivocal examples of success, "so long," said Dr. Tyndall, "I am disposed to give it a fair field to work in, and to wish it God-speed."

Returning to the dust, Dr. Tyndall drew certain practical conclusions from the survey of these two classes of facts. The dust cannot be blown away by ordinary bellows, since the air they send out is equally full of the particles. But fill the nozzle with cotton wool, not too tightly pressed, and the air is filtered, and being then blown across the beam of light, forms a clean band of darkness, like the air from the spirit-lamp, or from the heated platinum wire. This was the filter Schroeder used in his experiments on spontaneous generation; it was also turned to account in the excellent researches of Pasteur. Since 1868 Prof. Tyndall has constantly employed it himself. The most interesting of all illustrations of this filtering process is furnished by the human breath. Fill the lungs with ordinary air and breathe through a warm tube—warmed to prevent the condensation of the watery particles—across the beam of light which is revealing the dust-particles in the air. The particles move with the moving air, but the current from the lungs shows at first as many particles as the ordinary atmosphere. Gradually, however, the particles clear away from the course of the breath, and by the time you have completed your expiration the expired air cuts a sharp, black line through the motes in the sunbeam. The air has left its dirt in the lungs, and the last portions of the expired breath are free from floating dust. But empty the lungs as far as possible, and then inhale a deep breath through a handful of cotton wool, and on expiring this air in the same way it cuts a black line in the sunbeam at once. Place the tube below the beam, and blow upwards, and the air rises through the dancing particles like black smoke, just as it did from the heated surfaces on which the dust was burnt. The cotton wool has completely intercepted the floating matter on its way to the lungs, and as no dust was inhaled none is exhaled. Here, then, is the philosophy of an instinctive habit of medical men. In a contagious atmosphere the physician puts his handkerchief to his mouth, and inhales through it: in so doing he keeps back the floating germs. If the poison were a gas, it could not be thus intercepted. Dr. Bence Jones repeated Dr. Tyndall's experiment with a silk handkerchief, with a similar but less marked result. Cotton wool is, in fact, the best and surest filter, and a physician who wants to hold back from the lungs of his patient, or from his own lungs, the germs by which contagious disease is said to be propagated, will employ a cotton-wool respirator. "After the revelations of this evening," concluded Dr. Tyndall,—

Such respirators must, I think, come into general use as a defence against contagion. In the crowded dwellings of the London poor, where the isolation of the sick is difficult, if not impossible, the noxious air around the patient may by this simple means be restored to practical purity. Thus filtered, attendants may breathe the air unharmed. In all probability the protection of the lungs will be the protection of the entire system. For it is exceedingly probable that the germs which lodge in the air passages, and which, at their leisure, can work their way across the mucous membrane, are those which sow in the body epidemic disease. If this be so, then disease can certainly be warded off by filters of cotton wool. I should be most willing to test their efficacy in my own person; and time will decide whether in lung-diseases also the woolen respirator cannot abate irritation, if not arrest decay. By its means, so far as the germs are concerned, the air of the highest Alps may be brought into the chamber of the invalid.—*Pall Mall Gazette.*

Woman's Self-sacrifice.—A pertinacious adversary, pushed to extremities, may say that husbands indeed are willing to be reasonable, and to make fair concessions to their partners without being compelled to it, but that wives are not; that if allowed any rights of their own they will acknowledge no rights at all in any one else, and never will yield in anything, unless they can be compelled by the man's mere authority, to yield in everything. This would have been said by many persons some generations ago, when satires on women were in vogue, and men thought it a clever thing to insult women for being what men made them. But it will be said by no one now who is worth replying to. It is not the doctrine of the present day that women are less susceptible of good feeling, and consideration for those with whom they are united by the strongest ties, than men are. On the contrary we are perpetually told that women are better than men, by those who are totally opposed to treating them as if they were as good; so that the saying has passed into a piece of tiresome cant, intended to put a complimentary face upon an injury and resembling those celebrations of royal clemency which, according to Gulliver, the king of Lilliput always prefixed to his most sanguinary decrees. If women are better than men in anything, it surely is in individual self-sacrifice for those of their own family. But I lay little stress on this so long as they are universally taught that they are born and created for self-sacrifice. I believe that equality of rights would abate the exaggerated self abnegation which is the present artificial ideal of feminine character, and that a good woman would not be more self-sacrificing than the best man; but on the other hand men would be much more unselfish and self-sacrificing than at present, because they would no longer be taught to worship their own will as such a grand thing that it is actually the law for another rational being. There is nothing which men so easily learn as this self-worship: all privileged persons, and all privileged classes, have had it. The more we descend into the scale of humanity, the intenser it is; and most of all in those who are not, and can never expect to be, raised above any one except an unfortunate wife and children. The honorable exceptions are proportionally fewer than in the case of almost any other human infirmity. Philosophy and religion, instead of keeping it in check, are generally suborned to defend it; and nothing controls it but that practical feeling of the equality of human beings, which is the theory of Christianity, but which Christianity will never practically teach, while it sanctions institutions grounded on an arbitrary preference of one human being over another.—*John Stuart Mill.*

CROSSING OVER.

FROM THE GERMAN BY UHLAND.

Many a year is in its grave,
Since I crossed this restless wave;
And the evening fair as ever,
Shines on ruin, rock and river.

Then in this same boat, beside,
Sat two comrades old and tried;
One with all a father's truth,
One with all the fire of youth.

One on earth in silence wrought,
And his grave in silence sought;
But the younger, brighter form
Passed in battle and in storm.

So where'er I turn my eye
Back upon the days gone by,
Saddening thoughts of friends come o'er me,
Friends who closed their course before me.

Yet what binds, friend to friend,
But that soul with soul can blend?
Soul-like were these hours of yore—
Let us walk in soul once more!

Take, O boatman, thrice thy fee!
Take, I give it willingly:
For, invisibly to thee,
Spirits twain have crossed with me.

Dr. Livingstone's Adventure with the Lion.—The following extract from Dr. Livingstone's account of his adventures in Africa, during one of his early visits, may be new to some of our readers: "In going round the end of the hill I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out: 'He is shot—he is shot!' Others cried: 'He has been shot by another man, too! Let us go to him!' I did not see any one else shoot at him, but I saw the lion's tail erected in anger behind the bush, and, turning to the people, said: 'Stop a little till I load again!' When in the act of ramming down the bullets, I heard a shout.

"Starting and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. This shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain, nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora; and, if so, is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed towards Mebalwe, who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and attacking Mebalwe, bit his thigh. Another man, whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulders, but at this moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few minutes, and must have been his paroxysm of dying rage. In order to take out the charm from him the Baktala on the following day made a huge bonfire over the carcass, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm. A wound from this animal's tooth resembles a gun-shot wound; it is generally followed by a great deal of sloughing and discharge, and pains are felt periodically ever afterward. I had on a tartan jacket on the occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh; for my two companions in this affray have both suffered from the peculiar pains, while I have escaped with only the inconvenience of a false joint in the limb. The man whose shoulder was wounded showed me his wound actually burst forth afresh on the same month of the following year. This curious point deserves the attention of inquirers."

The Effects of Drunkenness upon Children.—Differences of social rank and condition exert a powerful influence upon these results: the children of the rich intemperate may be weak, nervous, excitable, and prone to morbid conditions of mind and body, yet they have advantages which those in lower life have not. They have plentiful and healthful food, and under ordinary circumstances they have a well-regulated physical and mental education. The practice of their parents is not constantly inforced both by example and a sort of necessity; and the tendencies which they have inherited are not generally fostered by an entirely depraved moral medium. Far different is the lot of the children of the intemperate poor: born in the midst of abject poverty, misery and privation is their lot from their earliest infancy; and their want of the common necessaries of life, with complete ignorance of its comforts, prompts them to the commission of crimes and to the indulgence of their hereditary tastes, to relieve their immediate wants and sufferings. And thus their impulsive nature, so far from being checked by any moral considerations, is placed in a very hot-bed for its evil development. Yet, different as is their station, in one particular they are alike—the offspring of the confirmed drunkard, rich or poor, will inherit either the original vice or some of its countless protean transformations. The external aspect may in one case be less revolting and coarse than in the other, but none, as a rule, can escape the inevitable law, written in the most hidden recesses of our nature, in accordance with which the children do suffer for the sins of the parent, and even at the third and fourth generation the taint is hardly wiped away, save by the extinction of the line or family. For the disease which leads to these sad consequences there is but one cure—total and entire restraint; so as to prevent for a long period any possibility of indulgence in the depraved tastes and habits: even this is too often unsuccessful. For a time, under this inforced discipline, a cure seems to be effected; but, when the subject of it is liberated, he too often takes unto him seven other devils, and the state of that man is worse than at the first. It would, I think, be waste of time merely to point out the very obvious practical conclusions from the foregoing considerations; and the duties which a due recognition of their truth entails both upon individuals and upon society at large.

I have entered thus at length into the subject of intoxication as affecting after generations, intending it as a typical illustration of the mode in which all vices affect progressive human welfare: and because I believe that the use of intoxicating drinks, in what is called moderation, is a fearfully growing evil in our country. With regard to other vices, I must only briefly observe, that whatever has a tendency to lower the physical, intellectual, or moral tone of the parent has a tendency, seldom lost, to exert a disastrous influence over the future well-being of the child. Let the source of degeneration be what it may, the offspring will inherit a body or mind bearing traces of imperfect fitness or balance, which sooner or later will assert its presence and power.—*A Physician's Problems.*

Chairs, as generally made, are a disgrace to our civilization. Common sense, if not a knowledge of anatomy, should have long since suggested wiser patterns, for the sake of both comfort and health. Yet while in almost everything else we have innumerable forms furnished and pressed upon our attention, in chairs it seems impossible to escape the traditional elements of badness which reappear under every variety of materials, carvings and adornments. The chair you are now sitting in has a back possibly straight, more likely convex at the height of the shoulders and concave at the small of the back. Sitting up as stiff as a poker, you may escape its inconveniences, but more likely you have settled down to your fate in it, till your shoulders are pressed forward, and you are doubled over into a position neither anatomically elegant nor heathful. These curves should be exactly reversed. The small of the back needs support as you will find by filling the concavity of the chair back with a cushion; and the shoulders do not need pushing forward as chair-builders seem to suppose. This matter is of considerable consequence to those who have to sit a great deal, and such a man will find it as much for his interest to take pains to have a good chair, as a good pen, or a good watch.

MAN'S WORD THE PORCH: GOD'S WORLD THE TEMPLE.

Mere prefaces to human life's great book,
True words of introduction to the feast,
The text of the great preacher in the temple
I modestly have given thee, like the boy
Who waits upon the porch of the Lord's house;
Now go thyself in through the temple door,
The very Holy of Holies enter thou,
Tread thou the old oft-thronged and trodden floor,
Feel in the spirit all the heavenly shapes
That ever knelt upon the well-worn steps,
And all that in succession have gone down.
Into the holy crypt, stir round thee still!
Look reverently round thee on the long
Procession of the "saints of life," their works
Borne in their hands in sign of gratitude.
Listen in silence to the Preacher's voice,
The invisible, mighty one, who, not with words,
No, but with stars, with sunshine, and with spring,
Autumn and death, with dead men and with graves,
With myriad new-born children,—preaches truth;
Most manifestly, most intelligibly
With men, with generations,—even with Thee.
Thou hear'st him not at all, if not in Thee,—
Then hear, O hear thyself, and so hear him!
And learn thou the one sentence in thy heart,
Which runs in large, bright letters round the dome,
And ceaseless teaches and proclaims itself:
"Be godly,—thou art in the House of God!
Be good,—else art thou vile and miserable!
Each thing rejoices to be what it is:
O man, rejoice thou, too, to be a man!"

—*Leopold Schefer—Layman's Breviary.*

How to Judge Books.—Concerning books, Southey wrote as follows: Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful, may, after all, be innocent, and that that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others, and disposed you to relax in that self-government, without which both the laws of God and man tell us there can be no virtue and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow creatures.

Has it addressed itself to your pride, your vanity, your selfishness, or any of your evil propensities? Has it defiled the imagination with what is loathsome, or shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so—if you are conscious of all or any of these effects—or if, having escaped from all, you have felt that such were the effects it was intended to produce, throw the book into the fire, whatever name it may bear in the title page? Throw it in the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood book-case.

Cats in China.—The clever French missionary Huc, who, with his companion Cabet, first gave us an intelligent account of life in the interior of the Flowery Kingdom, was not a little surprised, and quite incredulous at first, when his Chinese friends told him that cats were their watches, and enabled them to tell, with unerring accuracy, the hour of the day. He learned, however, by careful observation, that this was really so; for he noticed that the pupil of every cat he saw, though wide open in the early morning, would gradually contract as the sun rose; at noon, a perpendicular line of extreme delicacy would be all that was left to be seen, and then the pupil would dilate again, to return to its natural size by sunset. And when poor Pussey has served her time as a dial, she is served up herself—not in disguise, as in French restaurants, but boldly and boastingly. In many a lowly house in town, and in almost every farm-house in the country, a number of cats may be seen fastened to chains for the purpose of fattening them; and in the market-houses they hang in long rows, exhibiting their snowy whiteness, and with heads and tails carefully left untouched, to testify to their genuineness. Hence the fondness of the Chinese to introduce them in their illustrations of happy in-door life; while their strange neighbors, the Japanese, show here also their superiority, being fond of carricaturing the poor creatures, and making fun of them after their own manner.—*Prof. Schele de Vere, in Harper's Magazine.*

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President of the Conference.

Count G. de Chabolt, } General Secretaries.
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ANNOUNCEMENT FOR 1870.

NEW WEEKLY NEWSPAPER.

THE WOMAN'S JOURNAL,

Devoted to the interests of Woman, to her educational, industrial, legal and Political Equality, and especially to her Right of Suffrage.

Published Every Saturday, in Boston and Chicago.

Mary A. Livermore, Editor.

Julia Ward Howe, Lucy Stone, William Lloyd Garrison, and T. W. Higginson, *Associate Editors.*

OPINIONS OF THE PRESS.

The first number of the *Woman's Journal* made its appearance in this city yesterday. It is a handsome quarto sheet, made up with excellent taste, consisting in great part of original articles' editorial and others, addressed to the interests of women, and to the object of securing industrial, educational and political equality between the sexes. The writers for the new paper are distinguished by their initials, and are among the best-known advocates in this field of labor. The *Woman's Journal*, while aiming to make for itself an independent career, also takes the place of the *Agitator*, lately published at Chicago, and now superseded by this new venture.—*Boston Advertiser.*

The Woman's Journal.—The friends of Woman Suffrage who wish to keep the issue clear from entangling alliances with other reforms and the endless host of individual whims and vagaries—who would pursue it with the same singleness of aim that marks the movement in England, and the temperance and other special reforms in this country, have established a weekly paper, the *Woman's Journal*, published in Boston and Chicago, and edited by Mrs. Livermore, Mrs. Lucy Stone, Mrs. Julia Ward Howe, Mr. William Lloyd Garrison, and Mr. T. W. Higginson, assisted by accomplished friends of the cause. The *Woman's Journal* is a fair and attractive paper in appearance; while the variety and spirit of its articles, and the dignity, self-respect, good humor, and earnestness of its tone will show how profoundly mistaken are those who suppose that folly and extravagance are necessarily characteristic of the discussion of the question. The *Journal* is indispensible to those who would truly understand the character of the movement and measure its progress.—*Harper's Weekly.*

The Woman's Journal.—The first number of the *Woman's Journal* presents a very handsome appearance mechanically, and intellectually it is of more than common ability. The subjects are well treated, and are varied and pertinent. The salutatory, written by Julia Ward Howe, does not promise too much, but is confident and courageous; the sisters are implored to make common cause, to lay down all partizan warfare, and organize a peaceful Grand Army of the Republic of Women—not against men, but against all that is pernicious, against superstition, against oppression; at the close is the scriptural quotation, "Let brotherly love continue." Mrs. Dogget is the foreign correspondent, and domestic correspondents are numerous and sprightly. The editorial summaries, "What Women are Doing," and the "Notes" are very well gotten up, being crisp, comprehensive and original. Altogether, the *Journal* is an admirable paper in every respect; its tone is able, dignified and resolute; it undertakes its own work with energy and pluck, and if continued in a manner equally elevated will exercise no small influence in the reform for whose accomplishment so many brave and good women are laboring.—*Chicago Post.*

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All communications for the *Woman's Journal*, and all letters relating to its editorial management must be addressed to Mar A. Livermore, *Managing Editor.*

Letters containing remittances, and relating to the business department of the paper, must be addressed to *Woman's